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Maxson, William Bliss, 1785-
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A discussion of the original
institution, perpetuity,



A
DISCUSSION
OF THE
ORIGINAL INSTITUTION, PERPETUITY, AND CHANGE
OF THE
WEEKLY SABBATH ;

IN A SERIES OF LETTERS, FROM JANUARY, 1835, TO
JULY, 1836, WRITTEN FOR THE AMERICAN BAP-
TIST, CITY OF NEW YORK; WHICH, EXCEPTING
THE LAST SERIES, WERE PUBLISHED
ACCORDINGLY.

✓
BY WILLIAM B. MAXSON,
PASTOR OF THE SEVENTH DAY BAPTIST CHURCH IN PISCATAWAY, N. J.
AND
WILLIAM PARKINSON,
PASTOR OF THE FIRST BAPTIST CHURCH IN THE CITY OF NEW YORK.

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1836.

ERRATA.

Page 6, 2d line, for *reach*, read *search*.

" 15, 22d line for 17, 12, read 17, 2.

Three lines below, for 23, read 28.

" 16, 6th line, for *was*, read *were*.

" 30, 23d line, for *ungenerate*, read *unregenerate*.

" 32, 17th line, for *Matt. xiv*, read *x*.

" 33, 2 line from top, and 4th from bottom, for *John xxi*,
read *xx*.

" 53, insert *it* before *being*, in the 1st line.

" 54, 5th line, for *these*, read *those*.

" 65, in note, for *contract*, read *counteract*.

INTRODUCTION.

Among the many subjects which engage the attention of the Christian community of the present age, there is none that lays a stronger claim to be duly and candidly investigated, than that of the weekly Sabbath. Whether we consider the Sabbath in regard to its early and divine institution—the design of God in providing for men a season for rest and moral improvement—the influence that a regard, or disregard to its duties will inevitably exert upon human happiness, national prosperity, and civil order, the moral cultivation of the mind, and religious attainments; or, in regard to the weighty responsibility resting on all men, implicitly to obey their God, and the certainty of this divine ordinance receiving the favorable notice of its Divine Institutor and Lord in the retributions of the day of Judgment, there will be found sufficient reason for giving it a thorough and faithful investigation. Yet as weighty as the subject is, it is to be feared that there are, comparatively, but few who are inclined seriously to inquire, *what has God said?* But it should be remembered

that neither ignorance of a revealed duty, nor disinclination to examine and reach after it, can be, in the sight of God, a justifiable apology for its neglect. The aversion generally manifested by God's professed friends, to having the observance of the first day of the week fairly investigated, and tested by the holy Scriptures, may deservedly be considered among the darkest signs of the times. If Christians be not correctly informed relative to what God requires in regard to the Sabbath, they will not conduct themselves consistently in relation to it; and we shall look in vain for a period to the Sabbath desecration, which is justly the subject of complaint and alarm, and which threatens the destruction, not only of our excellent civil and moral institutions, but the purity of the Church itself. It matters not what means Satan resorts to, to bring himself into the field, nor what weapons he uses against the religion of Jesus: if he carries his point, he gains the day, and the Church is led captive. He serves his purpose as well by subverting a duty, as by corrupting a doctrine. It is time Christians were awake to the inquiry as to what God requires in regard to the day He has sanctified and blessed. To aid in this inquiry, the subject, in the following letters is discussed and investigated in its most important points. Much impressive testimony, both scriptural and historical, is here collected. The reader is earnestly desired to peruse with prayerful attention, the whole discussion, and to examine with care the numerous texts of Scripture, and other authorities with their connections, here referred to, that he may see the bearing they were designed to have upon the subject in hand. It is time men and women began to think, believe, and act for themselves in matters of religion, in reference to the day when they must give account for them-

selves to God, and receive in their own persons according as their own works shall be.

It may not be improper to state, that I have not been led in to this discussion by the love of controversy ; but by a regard for what I do, from a studious application of myself to the subject, believe to be the truth of God's blessed Word. This discussion originated in some remarks inserted by the Rev. W. Parkinson in the Appendix of a small Pamphlet, entitled '*A Summary of Faith,*' &c. which were considered as an unjust reflection upon those who observe the seventh, instead of the first day of the week. With the hope of obviating the unpleasant influence of those remarks, and to sustain what I hold as the truth relative to the Sabbath, my first letter was addressed to him, through the columns of the *American Baptist*, Jan. 1835. His first letter in reply soon appeared, in which he endeavored to defend the arguments by which he had arrived at the exceptionable conclusions and remarks above noticed. It was not then my expectation that the discussion would extend to the length it has, or even that it would go beyond my second letter which was published in February. Mr. Parkinson's second letter, however, soon appeared ; and my third to him which was designed as an answer to it, was forwarded to the Editor in April. But by the request of Mr. P. who wished to lay his views of the whole subject before the public without interruption ; it was not published till he had closed, which was in October following. I then on my part, likewise, in a number of letters, gave the outlines of my own views, and replied to what I considered exceptionable in his. It was expected that this would have closed the discussion ; but a rejoinder in a second series of letters was commenced after a short pause. In these letters, many of my

remarks were misconstrued, and calculated in many instances to impress the reader's mind erroneously respecting what I had written. It therefore became my indispensable duty to correct these errors, and to substantiate my own statements. This is principally the work of my second series of letters to him. Proceeding in this manner, the discussion has taken a tolerably wide range, embracing the arguments generally used for, and against the sanctification both of the *seventh* and the *first* day. This has probably, been the best method of conducting our correspondence, as we have both had the opportunity of exhibiting our views with less of the appearance of a dispute, than it might have had if each letter had its particular reply.

I have only further to mention my reasons for wishing a re-publication of this discussion in the present form. One object to be gained is, that the whole subject would be put in a condition to be conveniently read, and understood. Scattered as it was, over a weekly periodical of more than a year and a half continuance; but few have had opportunity of reading all the letters embraced in it. And those who have read them as they have been published, can, with difficulty recollect the chain of evidence and argument, which has been used in the support of the doctrines advocated, and this they would be unable to do, unless they have preserved their papers, which few are in the habit of doing. Besides this, it requires more labor to follow the frequent references of one letter to another, than many readers are inclined to bestow, unless all were compiled together in a book. As it is now published, the whole may be read in a few hours, and the whole argument on both sides of the main question discussed, may be seen at one view. Another reason for publishing

the entire discussion is this, Elder Parkinson has already published his letters addressed to me with two only of mine which in fact are but an introduction to the discussion; thus giving only his own side of the question. Now, whatever good intention he may have had in pursuing this course; he has practised great injustice towards me. Had he published all my letters, or omitted them all, or even, had he given me notice of his design, thus affording me an opportunity of correcting the errors of the press which occurred in their first publication, I should have less cause of complaint. But the precipitation with which he has hurried his letters to the press, before the discussion on my part was closed, and well knowing that I should reply to his last series of letters, shows a total disregard to the claims of Christian courtesy and betrays a strong aversion to having them presented to the public in connection with the reply, which he was aware would detect their sophistry and expose their numerous misrepresentations of my sentiments. It is therefore, a duty I owe to myself and to the truth I have advocated, to have the whole arguments fully, and fairly before the public, that every part of it may be seen as it is. I will only add that I have one more, and a still stronger reason for re-publishing the discussion, and this is, the *Hope* that my fellow Christians will derive a benefit from its perusal, by obtaining a clear, and more correct understanding of the sacred obligation they are under to "*keep the Sabbath from polluting it.*"

W. B. MAXSON.

New Market, N. J. 1836.

SABBATH DISCUSSION.

LETTER I.

TO THE REV. WILLIAM PARKINSON.

January, 1835.

Sir,—The only apology that I deem necessary for me to make for intruding upon your attention, is what is contained in No. 3, in the appendix of a pamphlet, published by you, entitled “*A Summary of Faith, &c.*” In this article you have published your reasons for not observing the *seventh*, but the first day of the week. To this I should not have felt it my duty to reply, had you not seen fit to implicate the denomination of Christians with which I have the honor to be associated. The sentiment which you have expressed, and to which I particularly refer, is contained in the following words, p. 27. “*To observe the seventh day Sabbath, then, under the Gospel dispensation, must be decidedly anti-evangelical; it is practically denying that Christ is come in the flesh, and virtually admitting that the Mosaic dispensation remains in force.*” To deny practically that Christ has come in the flesh, is, I conceive, no less than practical infidelity, and according to 1 John iv. 3, is anti-Christian : and virtually admitting that the Mosaic dispensation remains in force, is virtually denying the existence of the Gospel dispensation.

This then, is the charge you have brought against all that observe the Sabbath of the Bible : who agreeably to your subsequent remarks, have fallen from grace, and Christ can profit them nothing.

Now, Sir, whatever may have been your design in the remarks referred to, I think no person acquainted with the common interpretation of language, can understand them in a sense very different from what I have. I wish with Christian meekness to repel this charge : and I hope it will be received by you as emanating from a desire to restore and perpetuate Christian kindness and charity among the members of our respective denominations, who in many parts of our country are intermingled, and have hitherto lived on terms of Christian friendship.— With regard to your reasons for not observing the Seventh Day, I believe you have erred, both in your premises and conclusions.

As to your premises, I cordially concur in what you advance respecting the institution and design of the seventh day Sabbath, viz : That God instituted it at the close of his creative operations, and sanctified it by setting it apart for the future rest and observance of man, as a means of his moral and religious improvement ; but your allusions to this institution, as typical of the Gospel institution, is, I believe, without scripture support : the passages you have quoted from Heb. iv. 4, 9, 10, allude particularly to the rest of the saints in glory.

In speaking of the Sabbaths of the Jews, you must be understood to represent them as of a different character than that of the original seventh day Sabbath. You remark that “they had three, viz. the seventh day, the seventh year, the fiftieth year Sabbath.” But they had certainly more than these.— Every day on which they were forbidden to labor,

was a Sabbath. The Passover, the first and last days of the feast of unleavened bread ; the fiftieth day, or Pentecost ; and the first and last days of the feast of Tabernacles were Sabbaths. See Lev. xxiii. chap. And the penalty for the violation of these annual Sabbaths, was no less than that due to the weekly day of rest. All these, with the whole Mosaic economy, we believe were typical of what relates to the Gospel dispensation ; were fulfilled in Christ, and by him taken out of the way, nailing them to his cross ; and just so much of the observance of the Seventh Day, as was peculiar to the Jewish nation we also believe to be abolished. It is the Sabbath which was at first instituted in its regular returns, and which you admit was designed for the future observance of man, and engraved with the finger of God with the other precepts of the decalogue, that we profess to observe. And if, as you seem to infer, the Seventh Day of the Jews was a distinct one from this, we have nothing to do with it. Here you have blended an institution, which in its origin had no particular allusion to the Jewish dispensation, or nation, with their shadowy and abolished ritual, which, in my opinion, is fundamentally wrong.

God did indeed enjoin the keeping of the Sabbath, with the other precepts of the decalogue, upon the nation of Israel. An institution, as important to the happiness of man, as was the Sabbath, could not have been omitted by the Sovereign of the universe, in legislating for any nation, any more than the other precepts engraved upon the tables of stone. These were all given to the Jews under similar penalties ; and would you say they are all Jewish laws ? The laws for punishing offenders were Jewish, as well as some peculiarities in their observance. These have been abolished ; but this affects not the laws ;

they must remain as they stood unconnected with that dispensation, until formally repealed by the same authority which enacted them. To this sentiment our Lord has borne ample testimony in the New Testament. In His sermon on the Mount, He declared, under the strongest asseverations, that He came not to destroy the Law, but to fulfil it ; and that not one, not even the least of those precepts, should ever be abrogated. He could not more effectually destroy the Law, than to abolish it,—to nail it to his cross,—to take it out of the way. Nor could He more effectually fulfil it, than punctually to observe it, meet the penalties due to man for its violations and fully to preach it to the world ; all which, it is certain, He did do ; see Matt. 5 : 17, 20. The same is unequivocally asserted in Matt. 19 : 17. He enforced the observance of those precepts without distinction, and seems not to have been fearful of leading men to make a merit of what they did, in so doing. He has also very plainly declared that the institution of the Sabbath should not be impaired by His death, or the institution of the Gospel. He commanded a religious regard to be had to it for, at least, forty years after these events. Matt. 24 : 20. Would the disciples have been commanded to prey that they should not be put to flight when their city was to be destroyed, if no such an institution was to exist by His approbation at the time ? Certainly not. You see, Sir, from what has been said, that the Sabbath was not intended in its institution, nor designed by Jesus Christ, to be amalgamated with the shadowy and temporary precepts of the Jewish ritual. In your conclusion, I also think that you have erred. For if we should admit that your views are correct, as to the weekly Sabbath being a Jewish typical rite, it would not follow, that observing it would be a practi-

cal denial that Jesus Christ had come in the flesh, &c. unless it were observed in order to be justified and saved by it. The tenacity of the early Christians to some of the abolished rites, was not a practical denial that Christ had come in the flesh. Peter was a successful preacher a long time before he thought it lawful to eat things common or unclean, or even go among the Gentiles, and yet he did not deny Christ in this. Neither did Paul in circumcising Timothy. And you must be too well acquainted with the sentiments of the observers of the seventh-day, not to know that their observance of the Sabbath weakens not their dependence upon the all-sufficient merits of Christ. Your remarks upon this subject, therefore, seem to be unkind, and are calculated to give your readers a wrong view of the subject, and impress them unfavorably and erroneously towards their Christian brethren who observe the Sabbath.

It is not my object in this letter so much to animadvert upon your reasons for observing the first day of the week, as to exculpate myself and covenant brethren, from the charge of observing an *unevangelical and Christ denying rite*. I shall, therefore, only *further* remark upon what you have said concerning the practice of Christ and his Apostles in this thing.

You have asserted that Christ met with his disciples the two successive first days after his resurrection ; and have insinuated that he met them in Galilee the two following first days. But the truth is, that Christ met with them but once when they, or a majority of them, were together on the first day of the week ; and the circumstances of this interview are such as not to countenance the sanctity of the day. It was but an evening meeting—after the day had been devoted by two of their number in travel-

ing,—it was a partial meeting. Thomas was not with them ; and they knew not that Christ was risen until he appeared among them. Their next meeting was *after eight days* from this evening, not *in eight days*, nor *on the eighth* day, consequently it could not have been on the next first day. Neither is there proof that Pentecost fell upon the first day of the week, since it was the fiftieth day from the first day of unleavened bread, and might occur on any day of the week. Burnside says it must have fallen this year on the sixth or seventh day. Doctors Brown and Lightfoot admit that it fell on the seventh day. You further state that you find not a single instance of the disciples observing the seventh day, as such ; yet you find abundant evidence that they statedly met on the first day. Now, Sir, this is a singular assertion. You find in Acts 13 : 14, 42, 44, Paul and others observed two Sabbaths in succession ; chapter 18, in Corinth Paul attended public worship every Sabbath for a year and six months ; and in chapter 16 : 13th, is another ; and in chapter 17 : 12, three Sabbaths in succession : and it is there said that this was his manner. These Sabbaths are mentioned by the inspired writers *as such*, or they would not have mentioned them at all. In Acts 23 : 17, Paul declares that he had done nothing against the customs of the Jewish fathers ; consequently, he had not taught the people by word nor example to discard the seventh-day Sabbath ; for we know this would have been directly against their customs.—The only meeting of the disciples on the first day of the week, after the ascension of Christ, recorded in the New Testament, and in which you find abundant evidence of a stated meeting on this day, was in Troas, Acts 20 : 7. And how, Sir, are we to know that they met on the first day, as such ? Some

circumstances relative to this meeting renders it doubtful. It was an evening, or night meeting, either at the close of the Sabbath, or evening after the first day. If it were the former, then Paul commenced his journey on the morning of the first day ; and if it was on the latter evening, then it was on the second day of the week that they broke bread.— It cannot, therefore, be a precedent for hallowing the first day of the week, nor is it satisfactory evidence of a stated meeting upon that day.

I am respectfully yours, &c.

W. B. MAXSON.

LETTER II.

TO THE REV. W. B. MAXSON.

January, 1835.

Sir,—The notice you have condescended to take of No. 3., in the Appendix to my little *Summary of Faith, &c.* may, in the judgment of some, deserve a respectful reply. Accept, then as my apology, for not having replied a week sooner, that I was in the country when your address to me appeared in the Repository, and that I did not see or even hear of it until the Tuesday evening after it was published. Nor should I now think an answer called for, if you had not put such a construction on an inference which I drew from certain premises, as may lead some who have not read my Appendix, to think that I had violated the rules of Christian charity, and aimed to promote discord ; things which I would ever studiously avoid.

Having, as I supposed, proved from the Scriptures, that the seventh day Sabbath, like every other Sabbath, the observance of which God required of national Israel, was typical of the better rest to be enjoyed by spiritual Israel under the Gospel,—I inferred, and I think justly, that to observe the seventh-day Sabbath under the Gospel dispensation is decidedly *anti-evangelical* that it is *pratically* denying Christ (the Antitype) is come in the flesh, and *virtually* ad-

mitting that the Mosaic dispensation is still in force. By this inference, however, I did not expect to be understood as saying that any people, who, under the Christian name, observe the seventh day Sabbath, *believe* that Christ has not come in the flesh, or that the Mosaic dispensation is now in force ; but merely that the present observance of the seventh day Sabbath, carries in it an implication to that amount, and consequently, that such observance is inconsistent with the Christian faith. That many of the primitive Christians, as you observe, and even some of the apostles, strangely adhered to certain Jewish rites, cannot be denied. But was not this, in every instance, *anti-evangelical*? When, indeed, it proceeded from weakness of faith, it was a matter of Christian forbearance. Rom. xiv. But after more evangelical knowledge was given, it became censurable, whether the rites observed were Mosaical or traditional. Col. ii. 16, 17, 20. Besides, it was sometimes done, even by apostles, from motives of carnal reasoning. Paul, for instance, circumcised Timothy, not as an act of obedience but of expediency—*because of the Jews* ; hoping thereby to render him the more acceptable among them. Acts xvi. 3. And though this apostle himself, advised, thereto by his brethren at Jerusalem, submitted to certain Jewish ceremonies, he did so merely under the expectation that he should thereby promote his safety and usefulness among his nation. In this, however, he was disappointed : God, displeased at his temporizing conduct, chastised him severely, by suffering the Jews to treat him very ill. See Acts xxi. 16, 32. Thus corrected and instructed, Paul, when he found his brother Peter acting in a similar manner, *withstood him to the face, because he was to be blamed* ; it being after he had the visions recorded in Acts x. And hav-

ing, to the total neglect of Judaism, preached the Gospel among the Gentiles, Paul justly considered that any connivance on his part at Jewish usages, would be grossly and sinfully inconsistent ; *For, saith he, if I build again the things which I destroyed, I make myself a transgressor.* Gal. ii. 11—18.

Your remark, that your observance of the seventh day Sabbath cannot imply a belief that Christ has not come in the flesh, unless you should observe it expecting thereby to be justified and saved, is scarcely pertinent ; for it does not appear that the Jews ever expected to be justified and saved alone for observing the Sabbath.

I was not ignorant of the fact, that certain days included in the annual festivals of the Jews are called *Sabbaths*, and that on them they were required to do no servile work ; yet thought it sufficient to instance the three Sabbaths which I mentioned.

You seem to think that by the seventh-day Sabbath of the Jews, I must mean some different day from that which God appointed to Adam. I have not said so. But I will now say what you seem to have overlooked ; namely, that the Jews were required to observe the Seventh Day under a two fold consideration :—1. Because it was the day on which God rested from his creative operations. Exodus xx. 10, 11. And—2. Because it was to serve as a memorial of His having brought them out of Egypt. Deut. v. 14, 15. In each respect, therefore, the Sabbath was both commemorative and typical. That the natural creation, commemorated by the Sabbath, was emblematic of the spiritual creation, is as obvious from scriptural allusions, as it is that the natural birth is emblematical of the spiritual birth. And, by comparing 1 Pet. ii. 9, with Exo. xv. 13 and xix. 6, any one may see that the Redemption and leading forth of

national Israel, were typical of the Redemption and calling of mystical Israel. Besides, the divine Logos, to whom the old creation is attributed, (John i. 1—3., Col. i. 14—19) claims also to be the Author of the *new* creation : *Behold*, saith He, *I make all things new*. Rev. xxi. 5. Nor is it improbable that He, *the same yesterday, to-day and forever*—He, with whom *one day is as a thousand years, and a thousand years as one day*, having employed *six days* in completing the old creation, will employ *six thousand years*, and no more, in completing the new creation. Heb. xiii. 8. 2. Pet. iii. 9. And, as he is the Angel of the covenant, by whom Israel was brought out of Egypt, so also is He the REDEEMER of the Church, both by price and power. Eph. v. 25. 1 Pet. 18, 19, Col. ii. 15. Is. lxiii. 1—6. In the *new* as well as in the *old* creation, many wonderful things are ascribed to Christ—and to each day its appropriate work. By Him a *new* dispensation was ushered in : *The law was given by Moses, but grace and truth came by Jesus Christ*. John i. 18. By him a *new* church-state, with a *new* ordinances, and a *new* code of discipline were introduced : *Old things are passed away ; behold all things are become new*. 2 Cor. v. 17. Through Him comes the Holy Spirit, *renewing his redeemed after the image of him that created them*. See Acts ii. 33. Titus ii. 14 ; iii. 5, 6. Col. iii. 10. And the Redemption of His people, meritoriously finished on the cross, (John xix. 30) and experimentally realized *by faith*, (Rom. v. 1. Eph. i. 7) will be triumphantly completed in the resurrection of their bodies, when He will *fashion our vile body like unto His glorious body*. Rom. viii. 23. Philip iii. 20, 21.

Whatever, therefore, under the name of *Sabbath*, appertained to the Jewish dispensation, may justly be

regarded as typical of something better to be realized in Christ. Heb. x. 1. To restrict, as you would do, the rest treated of in the *fourth* of Hebrews, to the heavenly state, is at variance with the whole scope of the apostle's reasoning in that chapter.

The passages of Scripture you cite, to prove that it was the design of Christ to perpetuate the observance of the seventh day Sabbath, seem to me to prove to the contrary. Aware that the Jews considered Him as one opposed to the law, and even to the prophets, Christ would let them know that they utterly mistook his design : Think not, said He, that I am come to destroy the law or the prophets ; that is, to represent the former as *nugatory* or the latter as *false* ; I am not come to destroy *either*, but to fulfil both. Matt. v. 17. To this end, He was made under the law ; lived in perfect conformity to it ; nay, *by the sacrifice of himself*, while He became the fulfilling *end* of the ceremonial law, (Rom. x. 4. 2 Cor. iii. 13—15) he bore, in a way satisfactory to divine justice, the penalty of the moral law ; for he thereby *redeemed* those whom he represented, *from the curse of the law, being made a curse for them*. Gal. iii. 13 ; iv. 4, 5. And, in His birth, life, miracles, death and resurrection, He fulfilled the writings of the prophets respecting himself, the true Messiah. Luke xxiv. 25, 26. 44, 46. It is true, that when a certain young man, inquired of Christ, What *good thing* he might *do*, that he might *have eternal life*, Christ, to show the folly of such legality, said to him, "If thou wilt enter into life," (that is, by doing) "*keep the commandments* ; Matt. xix. 16, 17 ; yet, in ver, 18, 19, where He specifies the commandments intended, He makes no mention of the *Sabbath* ; but if he had specially named it, as the Jewish Sabbath continued to His death,

the young man, who, according to ver. 20, seems to have been a native Jew, was bound to keep it. Comp. Mark. x. 17, Luke xviii 20. When I read your assertion, that Christ had commanded that a religious regard should be had to the seventh day Sabbath, "for at least forty years after his death and the institution of the Gospel," I expected to find Scripture referred to, which I had strangely overlooked; but when I found the reference was to Matt. xxiv. 20; "pray ye that your flight be not in the winter, neither *on the Sabbath-day*," I could only wonder how such an interpretation of that passage had ever been received by any intelligent man. According to Josephus, (WAR, b. ii. c. 19) Jerusalem was first besieged by *Cestius Gallus*, president of Syria, who came against it with a powerful army, but who, without any sufficient reason, withdrew; and, between the time of his raising the siege, and the arrival of *Titus*, by whom the city was finally taken, an opportunity was providentially afforded for the Christians to flee. During this interval, however, Jewish usages still prevailed. By these, a Sabbath day's journey was fixed at *two thousand cubits*, about *one mile*, beyond which the disciples would not have been allowed to travel on that day, and which would not have been sufficient for their escape. Besides, on a Sabbath day, the gates of all cities and towns in Judea were shut and barred, so that on that day they could neither have passed in a direct course, nor have obtained entrance into any place of safety. Well, therefore, did Christ teach them to pray that their flight might not be on the Sabbath day, when their escape must have been impossible, and when the attempt would have provoked the unbelieving Jews to indignation against them.

We know that the Jewish Sabbath (speaking in our

popular style) began on Friday evening at sunset and ended on Saturday evening at sunset. Hence, accustomed to a similar way of calculation, you seem to think, that the first time Christ, after his resurrection, met with his disciples, was not properly a meeting with them on *the first day of the week*, because it occurred in the evening of that day. But you certainly know, that we observe the *first day of the week*, as commencing with the resurrection of Christ. And though we cannot ascertain the precise moment, nor hour, at which He rose, we know that those who first discovered that His sacred body was removed from the sepulchre, had gone to the place *early, very early* in the morning; nay, Mary Magdalene arrived there, on her first visit, *when it was yet dark*. John xx. 7. But, whether He had then just risen, or whether He rose at midnight, as is most probable, no man, I think, is prepared to assert. In either case, however, the meeting of the disciples on the ensuing evening was a meeting held on that day. Nor is the supposition, that Christ rose at midnight, at all inconsistent with His prediction that, as the Antitype of Jonah, He should *be three days and three nights in the heart of the earth*, that is, under its surface; Matt. xii. 40; or His repeated declaration that he should rise on the *third day*. Nevertheless, to demonstrate it, both you and I must avail ourselves of a peculiar mode of calculating days—a mode rarely used except by the Jews, and, by them, only in regard to sacred times. By *a day and night*, thus calculated, they mean *a natural day* of twenty-four hours; which the apostle Paul calls a *nuchthemeron*, a night-day. Cor. xi. 25. Hence, in regard to the times of holding their festivals—the time of circumcising a child, &c., they counted any part of the natural day in which such time commenced or ended, as a whole night-day.—

Now, as we know from Matt. xxvii. 46, 50, that Christ expired on the cross at *about the ninth hour* of the day, that is, at about three o'clock in the afternoon, so, from John xix. 31—42, we know that this was on *Friday*, it being the day of *preparation* for the Sabbath—also that the Jews, to prevent desecration of their Sabbath, caused his body to be taken down from the cross, and that his friends, in conformity to Jewish usage, dispatched his interment before the commencement of the Sabbath, which was at sunset. In this calculation, therefore, the time, though it may have been but an hour, more or less, during which Christ lay in the sepulchre before sunset on Friday, is reckoned as the whole of the *night-day* to which it belonged; the second *night-day*, from sunset on Friday till sunset on Saturday, was entire; and reckoning the time that followed till he rose, as another *night-day*, we have the *three night-days*, or days and nights intended by his prophecy and declaration; though if He rose at midnight, He lay in the tomb a little more than thirty-six hours. Compare 1 Samuel xxx. 12, 13. Nor do I recollect that the Jews, among all their objections to the history of Jesus, have ever offered any to this mode of calculating the time between His interment and resurrection. We return to the meeting in question.

As to the two disciples, who had been sad and doubtful, I hope you will excuse them, though they had *traveled* some part of the day, and got *late* to meeting; and surely the rest are not to be blamed for the absence of *Thomas*. We think it of little importance how many of the disciples met on that evening, since we know that Christ sanctioned the meeting with His presence—a favor which He had promised to grant, where even *two* or *three* should be gathered in his name. Matt. xviii. 20. Besides, though by

the fall of Judas and the absence of Thomas, only *ten* were present, an apostle calls them *the twelve* ; 1 Cor. xv. 5 ; just as the sons of Jacob, though in the absence of two, were called *twelve* : Gen. xlii. 13 ; an allusion, in each case, being had to the original number, and current denomination. Thus we speak of Congress—of a court—a council—a committee, &c., whether every member be present or not.

The words *after eight days*, (John xix. 26) yield no evidence, that it was not on the next first-day evening that Christ met with his assembled disciples again ; Thomas being present. For, according to Josephus, (Antiq. L. 7. c. 9.) the Jews often noted a week by the phrase *eight days*. Besides, it is evident, that the Evangelists calculated a week, either by including two extremes, or by omitting both ; calling it, according to the former way of calculation, *an eight days* ; Luke ix. 28 ; and according to the latter, *six days*. Matt. xvii. 1. The same way of speaking, too, is common among physicians ; with whom a *Tertian* or a *Quartan* ague or fever, always includes both extremes. Supposing, for instance, the first paroxysms to happen on Friday, and the next on Sunday, though but one day intervenes, and though, strictly speaking, it occurs every other day, yet professionally, it is called a *Tertian*, a *third-day* paroxysm ; and, supposing the first paroxysm to be on Friday, and the next on Monday, though only two days intervene, and though it is vulgarly called a *third day ague*, it is, nevertheless, professionally styled a *Quartan*, a *fourth-day* fever or ague ; the last of these days, always being counted as the first of the succeeding cycle.

With my assertion that the day of Pentecost, on which the Holy Ghost was given, was the *first* day of the week, I remain perfectly satisfied ; finding it

to be sustained both by Scripture, and by the best human authorities. By saying that Drs. Brown and Lightfoot admit that the Pentecost in question fell on the *seventh day*, you really astonish me. The only way by which I can excuse you, is to suppose that you have never read the works of those Doctors, and that you relied on the testimony of some scribbler, who either ignorantly or wickedly had made the assertion. Dr. LIGHTFOOT, (Works, vol i. p. 747, &c.) on the contrary, most lucidly demonstrates that the day in dispute, *was* the *first* day of the week ; and Dr. BROWN, (Antiq. vol. i. p. 446) asserts the same, and refers to *Lightfoot* in support of it.*

I repeat, and with the fullest confidence, what you call *singular* ; namely, that, in tracing the New Testament history of the disciples, after their Lord's resurrection, "though we find not a single instance of their having observed the seventh day Sabbath, *as such*, we find abundant evidence that they statedly met on the *first* day of the week." That it was lawful for the apostles *then*, as for Gospel ministers *now*, to preach on any day and in any place, when and where permitted to do so, cannot be questioned. And all the passages you refer to, (which are Acts xiii. 14, 42, 44. xvi. 13. xvii. 2 xviii. 4.) as instances of the apostles having observed the seventh day Sabbath, after their Master's resurrection, are only so many proofs that the unbelieving Jews continued to observe that day, and that the apostles availed themselves of the successive returns of it, as af-

*After writing the above, I discovered that you had only repeated an assertion made by the writer of the notes attached to BURNSIDE on the Sabbath. Amer. Pub. Notes on p. 159. How little credit, then, is due to the assertions, and even to the references, made in those notes ! That the writer of them differed, in some respects, from Mr. Burnside, appears by his notes on p. 152.

fording convenient opportunities for preaching Christ to their national brethren, assembled in their *Synagogues*, or at their *Proseuchas*, places of prayer.—Wherefore, to consider these as instances of the apostles' observance of the seventh day Sabbath, *as such*, is quite as absurd as to consider the opportunities taken by Christian missionaries, to preach the Gospel to the heathen, assembled at their idolatrous festivals, as proofs that they acknowledge the sanctity of those festivals. Comp. Acts xvii. When Paul (Acts xxviii. 17, asserted that he had done nothing *against* the *customs* of the *fathers*, he must necessarily be understood with restriction for otherwise he remained a practical Jew. The latter we know he was not. He must have meant, that he had given the Jews no just cause of offense, by any outrage against their customs; or that, intending by the *fathers* such as Moses and the prophets, he had preached in perfect accordance with their writings. See Acts xxvi. 22, 23.

Whether Acts xx 7, and I Cor. xvi. 2, do, or do not furnish abundant evidence that the primitive Christians habitually met on the first day of the week, I leave to the decision of every candid reader.

Hoping that I have said nothing offensive, I conclude, respectfully yours.

WM. PARKINSON.

LETTER III.

TO THE REV. MR. PARKINSON.

February 1835,

Dear Sir,—The object of my former communication was to show that the observance of the seventh day of the week is not deserving of the censure you was pleased to put upon it, and that it has a Scriptural claim to be viewed in a more friendly light. I mentioned some of the remarks in the appendix of your *Summary* which I thought erroneous, and stated my own views, in part, as to the claims of the seventh, and first day to sanctification. If in that article there is any thing disrespectful, it was undesigned, and I hope you will pardon it; and that I shall give you no cause of offense in a few remarks upon your reply.

The whole difference between us on the subject turns upon the validity of the Decalogue. If that code is recognised by Christ and the apostles, as is maintained by almost every sect of Christians in the world, as well as by a respectable portion of your own connection,—the Sabbatic law is still in force; and it is the duty of the Church and the world at large to observe the Sabbath of the fourth commandment. If not, we have no Divine appointment of any particular day for rest and devotion, and the

observation of the Sabbath may be viewed as St. Paul does ritual observances in Rom. 14th ch. as an innocent thing ; where he exhorts his brethren to forbear judging one another on account of these things. Whether, therefore, the observance of the Sabbath be a conformity to an existing law of God, or the continuance of a typical rite, we have the fellowship of the apostles and primitive Church, with whom, more than all others, it is our interest to be in union. If on this account we are blamed, we ought not to complain, since the censure falls with equal weight upon Paul, Peter, and James, and all the Elders of the apostolic Church, who were accessory to Paul's performing certain rites in the temple, for which you think God was so highly displeased with him. The time for the Church to be evangelic [say you] had not yet come, although it had been established nearly thirty years. But we have as little interest in the continuance of the Jewish rites as yourself, although we may not have indulged in so much acrimony against them. My object in these remarks is to furnish reasons for better feeling for those who observe the Sabbath, as such.

Had you proved that the weekly Sabbath was a Jewish ceremony, and designed only as a type of the Gospel dispensation, as you suppose you have done, and which is the pivot on which turns all your subsequent remarks, we would no longer contend for it ; but I hope you will excuse me when I say, that I believe neither yourself, nor any other person has ever done it. You seem entirely to have overlooked the circumstances, that when the Sabbath was instituted, sin had not come into the world, and, therefore, did not originate in the grace of God to *sinners*, nor could it be effected by *that* plan of grace revealed and completed in Christ. Its early institution

proves its importance to sinless beings, and it became still more so by their subsequent apostasy. It was a symbol of the felicity of Heaven, to which men would undoubtedly have been ultimately exalted, had they remained innocent ; and it is still a type of that rest which shall be enjoyed by those who are accepted in Christ, as is asserted in Heb. 4th ch. It is therefore of a *moral* character, originating in the relations existing between men and their Maker, and the different orders of His creatures. Hence God placed it among the laws of the Decalogue, which are universally admitted to be of a moral nature, and designed to be a universal rule of conduct. As such, the civil law has interfered in its behalf, and upon this principle, the observance of a weekly day of rest has so generally obtained among all classes of men. And, I say it without the fear of contradiction, that this observation of the first day, has obtained its popularity from a persuasion that it is sanctioned by the fourth commandment. As a commemorative of creation, all men have an interest in it, and are bound to regard it ; but as a Gospel commemorative, it could no more be the duty of ungenerate men, than eating the Lord's supper. The fourth commandment protects the right of servants and cattle, and entitles them to a day of rest ; if the commandment be abolished, this restriction is off, and their masters have an indisputed right to their service the whole time. This would be a singular provisions of the Gospel. As the Gospel has no antitype for this section of the law, it cannot abolish it. Again, if the Sabbath law expired with Jewish rites, the whole arrangement of the week is prostrated, and we have no longer a divine rule for its measure.

If the supposed examples of the first Christians are to be taken for a rule of duty, the measures of those

example must be the rule of the duties required ; for it is at variance with all just reasoning, to urge the duty beyond the example. The example in question, therefore, could apply to none but disciples, and to them to a very limited extent. Whether what is said in the New Testament is sufficiently clear to establish this duty, and to set aside a primary and fundamental law of God, the candid reader must judge.

The pertinency of my remark relative to being justified and saved by observing the Sabbath, will appear by the fact that the Jews did expect salvation by their legal obedience : otherwise St. Paul labored without an object, and his lucid exposure of the folly of such a hope, must have been uncalled for. See the Epistle to the Galatians.

I have not intimated that you have said you supposed the seventh day of the Jews was a different one from that originally sanctified ; but what other inference can be drawn from what you have said ? If I mistook your meaning you could have easily corrected me.

Deut. v. 14, 15, which you think I have overlooked, could not be designed to represent the Sabbath a ceremonial institution, or a memorial of the Jews' deliverance from bondage ; for the same consideration is urged in the preface to the Decalogue, Ex. xx. 1. It would, upon your understanding of it, prove altogether too much for your purpose ; for it would make every moral duty a mere ceremony—a memorial of the deliverance of the Hebrews from Egyptian bondage. Besides this, it is at variance with the understanding the Jews themselves had of it, if we can credit Josephus. He says Antiq. L. 1. C. 1. that it is from God's resting on the Seventh Day from creative operations, that they rested from their labors on that day, and called it the *Sabbath*.

I did, indeed, refer to certain texts to show that Christ designed that the Sabbath should be perpetuated ; but how these passages could seem to prove the contrary, I am as much astonished as you was, *how such an interpretation could be given them by any intelligent man*. Every man will admit that Matt. v. 17—20, refers to the Decalogue collectively, and that the law of the Sabbath is contained in it ; and also that Christ has prohibited the violation, or teaching contrary to any one of these precepts. Now, is not a desecration of the Sabbath, and teaching others so to do, an infringement upon what is here forbidden ? If it is not, I would ask, what is here prohibited ?

You had less reason for being surprised than you supposed you had, that I should understand Matt. xiv. 24, as implying the perpetuity of the Sabbath ; for you certainly must know that this text has been so understood by *men of intelligence*, and cited for the same purpose. Rev. John Willison, in his work on the Sabbath, Am. Ed. 1820, p. 45, urges this text for this purpose. So also does Dr. Ridgeley ; see his System of Divinity, vol. 3. See also Dr. Humphrey's Essay on the Sabbath : also a prize Essay on the Sabbath published in the Utica Christian Magazine for 1815.

The omission of the Sabbath, Matt. xix. 17, could be no more designed to undervalue it, than the like omission of the preceding commands could have been designed to represent them as unimportant.

I have expressed no doubts as to the first interview of the disciples after the resurrection occurring properly on the first day of the week. I mentioned those facts relative to that meeting to show the improbability of its being concerted, and especially on account of the resurrection ; as they were not convin-

ced of the fact till after they were assembled ; and we are told expressly, John xxi. 19, that they were assembled for fear of the Jews.

I must be excused for not knowing that you observe the first day as commencing with the resurrection ; for how should I know ? You admit you do not know at what time Christ arose, how then can you commence your observance with that event ? The common opinion is, that it was in the morning, yet many who observe the first day commence it in the evening ; perhaps a greater part at midnight, when you think the event took place. I might suppose it was in the preceding evening, and who could gainsay it ? To me it is immaterial, inasmuch as I am convinced of its truth. The want of information on this point, and the silence of the Scriptures as to its rendering the day on which it occurred in its weekly returns, pre-eminent, are to me sufficient reasons for believing it was not designed. I have no doubt that the prediction, Matt. xii. 40, was fulfilled. We know that Christ died on the preparation, and that it was the day before the Sabbath, and we learn from John xix. 14, that it was the preparations of the Passover. It was therefore the paschal Sabbath, the highest festival in the year, called, verse 31, *a high day* ; and it is not called the preparation of any other Sabbath. We have no other information, than traditional, to make us know that it was on Friday. I am under no necessity, therefore, of clipping the days of their usual length, in order to demonstrate the fulfillment of the prediction. We could have no particular interest in the precise meaning of the phrase "*After eight days*," John xxi. 26, if it were not cited to establish an important religious practice, in opposition to an ancient law of God. You must be mistaken in your reference to Josephus, as it does

not afford the evidence for which it was made. The passages you have referred to in Matthew and Luke do not, in my opinion, go to establish the meaning of *after eight days*, Matt. xvii. 1, Mark ix. 2, and Luke ix. 28, speak of the same event. The two former say it was *after six days*, which must be as late as the seventh, and the latter, evidently designed not to be definite, says it was *about eight days*. Now it is not very probable that *after six days* and *after eight days*, were designed to signify the same number. This mode of speaking among physicians, relative to intermitting fevers, is entirely irrelevant.

The only object I had in the remark, that Doctors Brown and Lightfoot admitted that the Pentecost in question fell upon the seventh day, was to show that there was not a perfect agreement of sentiment on the subject. I suppose it to be correct, and still think that Dr. Brown has warranted the remark ; but be that as it may, the point in question is not affected. Burnside shows, p. 152, that there was not a uniformity of opinion on this point ; and R. Cornthwaite, in his work on the Sabbath, London, 1740, gives as the common account, that Pentecosts happened that year upon the seventh day, and not upon the first.

You call it an absurdity to consider the constant attendance of the apostles upon public worship on the Sabbath, an evidence that they regarded it, as such. But what evidence does the Scriptures give of this absurdity ? It was well known to be a law of God, and no intimation is give that it was repealed, or that they were ever indifferent about it, nor that any other day was designed to supercede it. Is it not rather absurd to suppose that two ensuing meetings on the first day, in places as different from each other as was Jerusalem from Troas, compo

sed entirely of different persons, met for different purposes, and about twenty-seven years distant in point of time, is sufficient evidence that the whole Church regarded that day as a stated season of worship?

You think we must understand St. Paul with restriction when he asserts, in Acts xxviii. 17, that he had done nothing against the custom of the fathers, "as otherwise," you observe, "he must be a practical Jew, which we know he was not." Although Paul constantly taught the impropriety of the Gentile converts adopting the Jewish peculiarities, and that the Jews were no longer bound by them, we have no evidence that he ever practically abandoned them, and if this makes him a practical Jew, he was undoubtedly one. If it were not so, his going into the temple by the advice of the apostles and elders of the Church, as recorded in Acts xxi. 20, 24, was not only an act of gross duplicity on the part of Paul, but the leaders of the Church were also guilty of most astonishing dissimulation,

I am yours, respectfully,

W. B. MAXSON.

LETTER IV.

TO THE REV. MR. MAXSON.

March, 1835.

Dear Sir,—In your second communication, now before me, you say, “The whole difference between us on this subject, (the Sabbath) turns upon the validity of the Decalogue.” By the validity of the decalogue, in this respect, I understand you to mean its sufficiency to determine what day of the week God appointed to be observed, as a day of rest and devotion, under the Christian, as well as under the Jewish dispensation—as also the manner in which it should be observed. But if so, I am utterly unable to discover, that any but Jews and those proselyted to Judaism, have ever been, or that, without a new revelation, they ever can be, required to sanctify any one day of the week more, than another. For, though the law of nature—that law of which the written law, in regard to moral duty, is but a verbal copy,—has always been, and must continue to be, as divinely binding on all Adam’s posterity as it was on himself, the decalogue, as such, was delivered only to national Israel, whom God had brought out of Egypt. This is manifest from its inspired preface, which runs thus : “And God spake all these words,” the words of the decalogue, “saying, *I am the Lord*

thy God, who brought thee out of Egypt, out of the house of bondage, Thou shalt have no other gods before me," &c. &c.

Of the decalogue you further say, "If that code is recognized by Christ and the apostles, . . . the Sabbath law is still in force, and it is the duty of the Church and the world at large, to observe the Sabbath of the fourth commandment." That Christ and his apostles recognized the decalogue, in regard to its moral injunctions and prohibitions, there can be no question ; indeed it would have been more than strange if they had not. Christ recognized the morality of the decalogue, as a standard of perfection, whereby he showed to his Jewish disciples, and to all who read or hear his words, that they must have a better righteousness than that of the scribes and pharisees, who were the greatest sticklers for legal observances, or not be admitted into the kingdom of Heaven, but remain guilty before God ; for, removing the false glosses which pharisaic interpretation had put upon the law, and exhibiting its claims to *cordial* as well as *practical* conformity, He shows that *causeless* anger renders the offender liable to *the judgment* ; Matt. v. 21, 22 ; that a lascivious look, or a lustful desire, is *adultery at heart* ; ver. 27, 28 ; that in common discourse, any asseveration more than Yea, yea, or Nay, nay, "cometh of evil ;" ver. 33—37 ; that, instead of exacting the judicial law of retaliation, (Exo. xxi. 22—27) His disciples, in their private treatment of all, should return good for evil ; and that, instead of restricting their love, as taught by the doctrine and examples of the pharisees, to those of their own sect, they should extend it to all, even to their enemies ; that so by imitation, they might be manifestly the children of their heavenly Father. See from ver. 43 to ver. 48, In like man-

ner, also, did the apostles recognize the moral requirements of the Decalogue ; that is, to show that it is impossible for any of the human race to be justified by "the deeds of the law," and therefore, that the Gospel doctrine of justification by faith in Christ, was every where equally necessary. See Jas. i. 16—27. ii. 8—23. I John iii. 15—17. Rom. iii. 10—28. xii. 17 21. xxiii, 8—10. But, in all this New-Testament recognition of the pure and unalterable morality of the Decalogue, where do we find any mention made of the Sabbath—or any reference, or even allusion to the fourth commandment ? It would be in vain to say, it is included in the words of the apostle last referred to, wherein he says, "and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbor as thyself;" for this is not a recognition of the fourth commandment, but, of the first and chief commandment of the second table. See Matt. xxii. 37—40.

Hence it is fairly to be inferred, that the fourth commandment, enjoining the observance of the seventh day Sabbath, is, in its nature, not *moral* but *positive*. Of this opinion was the venerable and learned *Burnside* himself, though the ablest modern advocate that has appeared on the Sabbatarian side of the question before us. He says, (p. 24.) "the common, and, I think, the correct and accurate notion of a moral precept, is, an obligation dictated by reason, and discoverable by the light of nature."—Now, however strongly reason dictates, and however clearly the light of nature discovers, that mankind *ought* to love and worship God, their Creator, Preserver, and Benefactor, and to observe honesty, purity, and benevolence toward each other, all must be sensible, that, without revelation, reason would nev-

er have dictated, nor the light of nature have discovered, as a duty, the special sanctification of one day in seven, and much less *which* day of seven, should be so sanctified.

The common argument raised by those who advocate the moral nature of the fourth commandment is, that it is placed in the decalogue, and therefore, among the commandments that are unquestionably moral. This, at first view, seems plausible ; but, when it is recollected, that the decalogue itself, as a whole, was delivered only to national Israel, a people bound to observe the seventh day Sabbath, positively enjoined by the fourth commandment, the argument becomes impertinent and futile ; and especially so, when the fact is observed, that wherever the moral precepts of the decalogue are stated, (except in some address to the Jews,) no mention is made of the Sabbath law, nor any thing said that implies it. Such, without exception, are the citations made from the Decalogue, by Christ and his apostles. Witness Matt. xix. 16 ; Luke x. 27 ; xvii. 20, 21 ; Rom. xii. 9 ; Isa. ii. 10, 26, with all the rest that you can find, there being several more. Besides, “the injunction to observe the Sabbath of the fourth commandment” is sometimes associated with the injunction to observe the annual sabbaths, which, surely, you will admit to have been positive institutions. See, among other places, Exod. xxiii. 10—19 ; and xxxi. 13—15.

But that the Sabbath law, in its nature, was not moral but positive, and therefore, susceptible of occasional intermissions, is put out of all reasonable doubt, by the example of Christ, and by his vindication of His disciples, in acts at variance with the law. That Christ never committed nor sanctioned any violation of the moral law, is certain ; for *He did no*

sin, neither was guile found in his mouth. I Pet. ii. 22. He was not only *holy* in nature, but also *harmless* in life. Heb. vii. 26. Yet he both did and sanctioned what was forbidden according to the Sabbath law. According to this law, the Jews were forbidden to carry any burden on the Sabbath day, Jer. xvii. 21, 22. Nevertheless, “on the Sabbath day,” and while under this law, Christ said to a helpless paralytic, “Arise, take up thy bed, and go into thine house,” and which he justified on the principle of showing mercy. Matt. ix. 2—13. But, could any inducement to the exercise of mercy, justify a violation of the moral law? See also the account of his curing the man whose *right hand was withered*, and that of his curing the woman bound under an infirmity eighteen years, each on a Sabbath day, and notice how he silenced the caviling Pharisees. Mark iii. 1—6; and Luke xiii. 10—17. Again: ‘Jesus,’ (with his disciples,) “went *on the Sabbath Day* through the corn,” that is, along a road or path leading through a field of barley, “and his disciples were an hungred, and began to pluck the ears of corn.” Luke adds, “rubbing them in their hands,” all which partook of the nature of labor. “But when the Pharisees saw it, they said unto him, Behold thy disciples do that which is not lawful to do upon the Sabbath Day. But he said unto them, (the Pharisees,) Have ye not read”—ye who profess so much knowledge—“what David did, when he was an hungred and they that were with him; how he entered unto the house of God” (the Tabernacle, then at Nob, the city of priests; I Sam. xxi. 1—6,) “and did eat the shew-bread, which” according to Levit. xxiv. 9, “was not lawful for him to eat, neither for them that were with him, but only for the priests? Or (giving another example) have ye not read in the law, (Num.

xxviii. 9--10,) how that on the *Sabbath Days* the priests in the 'Temple,' as formerly in the tabernacle, "profane," in a manner secularize, "the Sabbath" by killing, flaying, eviscerating and offering the lambs, even two extra ones on that day, "and are blameless," it being their appropriate service, though by a law, which, being given subsequently to the fourth commandment, literally contravened, and, in that instance, intermitted it?—Then, aware that the Pharisees were thinking, and ready to say, 'The cases are not parallel; thy disciples are not priests, nor in the temple; they are common men, strolling through a barley field: aware, I say, that they were secretly making these, or such like objections, Christ replied accordingly, putting a *but* upon all they could say or think—"But I say unto you, That in this (place, though a field,) is One," meaning himself, "One greater than the Temple,"—One by whose orders the temple, as well as the tabernacle, was built—One, who, ignorant as they were of him, had resided *between the Cherubim*, both in the tabernacle and in the temple—One who, as the divine Lawgiver, had instituted both Sabbath and Priesthood as shadows of himself, the substance, and which, to make way for the clearer manifestation of his own character, he would shortly abolish; "for," adds he, "THE SON OF MAN (one of his personal titles; see Dan. vii. 13; John iii. 13; v. 27) is Lord even of the Sabbath-Day." Thus acting and saying, our blessed Lord placed a breach of the Sabbath on a par, not with a breach of the moral law, but with a breach of the law by which the Levitical priesthood was instituted and privileged, and which all who read the Bible must know, was ceremonial and repealable. Nay, he shows that the very law of the priesthood re-

quired *that* to be done on the Sabbath, which was forbidden by the fourth commandment ; and, consequently, that this commandment itself could not be moral, but positive, and hence subject to intermission and repeal. Wherefore, as David and his men, in eating the hallowed bread, to prevent starvation, were *innocent*, and the priests, in doing their sacrificial work on the Sabbath, were *blameless*, so the disciples, in plucking and rubbing the ears of corn on the Sabbath, to allay their hunger, were *guiltless* ; all having the sanction of Him who is the Anti-type of the Levitical priesthood, and *Lord even of the Sabbath Day*, and who delighteth in forbearance and mercy. Matt. xii. 1—8.

The evidence, indeed, that the fourth commandment was, in its nature, *positive*, and not *moral*, must constantly run parallel with the evidence that the Sabbath, as thereby enjoined, was peculiar to national Israel ; and of this there can be no authorized question. For,

1. The whole decalogue, and therefore the fourth commandment, was delivered only to that people. Ex. xx. 1, 2, 3.

2. "The Sabbath of the fourth commandment," as much as the sabbaths of annual observances, was a *sign* to that people of a peculiar relation between God and them. See Ex. xxxi. 13—17. Now, that the annual sabbaths, if they had been common to the world, could not have been a *sign* of any peculiar relation between God and Israel, you must certainly admit. But, remember, the same is asserted of the weekly Sabbath given to that people. This Sabbath was a *sign* to them and concerning them, in a twofold respect. As an observance peculiar to them, it was, *primarily*, a *SIGN*, both *to them* and *of them*, that they, rejecting all idols, had acknowledged JEHOVAH, the

Creator of Heaven and earth, to be their God. As a recognition of this, God required them to observe the Sabbath : "Ye shall keep the Sabbath . . . six days may work be done but in the seventh is the Sabbath of rest, holy to the LORD . . .—wherefore the children of Israel shall keep the Sabbath . . . *It is a sign between me and the children of Israel forever* ; for in six days the LORD made heaven and earth, and on the seventh day he rested, and (speaking after the manner of men) was refreshed." Ex. xxxi. 14--17. These injunctions, as appears from the chapter referred to, were given in connection with those directing the services of the tabernacle ; which leads to the supposition that they were given in a ceremonial way. Nevertheless, they agreed with, and recognized the very Sabbath of the fourth commandment, as may be seen both in the promulgation of the decalogue, Ex. xx. and in its rehearsal, Deut. v. And, *secondarily* their having this Sabbath, as an institution peculiar to them, was a commemorative sign to them, and their constant observance of it, was a characteristic sign of them, that they gratefully acknowledged that JEHOVAH, the Creator of Heaven and earth, had brought them out of bondage in Egypt, and promised them rest in Canaan. Accordingly, in the rehearsal of the decalogue, Deut. v. not only is the whole, as in Ex. xx. prefaced with, "I AM THE LORD THY GOD, who brought thee out of the land of Egypt, from the house of bondage ;" ver. 6 ; but the observance of the fourth commandment, is moreover, specially enforced by this consideration ; "Keep the Sabbath Day to sanctify it, as the LORD thy God," at the giving of the law 'commanded thee. Six days thou shalt (or mayest) labor and do all thy work : but the seventh day is the Sabbath of the LORD thy God,' that which he (as a com

memoration of his own rest after employing six days in creative work) hath commanded them to keep : “in it thou shalt do no work,” &c. “And *remember* that thou was a servant in the land of Egypt, and that the LORD thy God brought thee out thence, &c. : **THEREFORE**, the LORD thy God commandeth thee to keep the Sabbath Day.” ver. 12—15.

3. “The Sabbath of the fourth commandment,” like each of the other sabbaths peculiar to national Israel, was to continue only during the Mosaic dispensation—a dispensation based upon a covenant of peculiarity ; Ex. xix. 5—8. Levit. xxiv. 8. While, therefore, this dispensation lasted, the Israelites, throughout all their generations, were required to observe the weekly, as well as the annual sabbaths, appertaining to it, “for a perpetual covenant.” Ex. xxxi. 16. Comp. ver. 13 ; also Hosea ii. 11, and Col. ii. 16, 17.

4. As a decisive proof that “the Sabbath of the fourth commandment” was peculiar to national Israel, none but Jews were liable to the deadly penalty of violating it. Ex. xxi. 14, 15. Comp. Neh. xiii. 15—22. In the latter passage, it is true, that the *Tyrians* are represented as temple-keepers of the Jews, by offering their fish for sale on the Sabbath ; yet the Jews only were called to account for the breach of Sabbath ; see ver. 17. Nor is there, that I recollect, a single divine charge of Sabbath-breaking upon sacred record, before or after the Mosaic dispensation. I shall only add,

5. That the keeping of the Sabbath is not among the “necessary things,” which the Holy Ghost in the apostles required of the Gentiles converted to the faith of the Gospel. Acts xv. 28, 29. And, as it was not required of them, it could not have been required of Jews converted to the same faith ;

for under the Gospel, believers of all nations are 'one in Christ Jesus.' Gal. iii. 28.

Now, from these revealed facts, the fair conclusion is simply this :—While the moral precepts of the decalogue, exhibiting an infalliable copy of the law of nature, and constituting a perpetual standard of perfect morality, run through the Scriptures of the New Testament, as well as of the Old, "the Sabbath of the fourth commandment" never has been, and (without a new revelation for the purpose) never can be obligatory on any but Jews and those proselyted to Judaism.

My views on Gen. ii. 2, 3, I must reserve for a future communication. In the mean time, I remain your cordial friend, and I trust, the cordial friend of truth.

WM. PARKINSON.

The two following letters were sent to the Editor of American Baptist in April last, they were designed as a reply to Eld. P's second letter ; but their publication was delayed until he had concluded his first series of letters to me, prior to the above date. Their dates refer to the time of their publication. W. B. M.

LETTER V.

TO THE REV. WILLIAM PARKINSON.

October, 1835.

Dear Sir,—In my last, I stated that the whole difference between us on the subject of the Sabbath turns upon the *validity of the Decalogue*. By the term *validity*, I intended that the several precepts of which the decalogue is composed, remain a law in an unmutilated state, binding all men to obedience who come to the knowledge of it ; and that the fourth precept of this code which relates wholly to the Sabbath, is sufficient to determine what portion of time, and what particular day of the week should be observed as the Sabbath, under the present, as well as the former dispensation. But you are not to understand me to mean by the use of this term, that the *manner* in which the Sabbath should be observed, is particularly defined by the fourth commandment ; for this could not be a

dictate of any law designed for universal application. It is sufficient for a general law that labor was prohibited, and the keeping it holy enjoined ; but the *manner* of keeping the Sabbath, must, to a considerable extent, be unavoidably under the control of circumstances. The object of the precept is easily understood by every one who comes to the knowledge of it, viz.—that men should devote their undivided attention to the acknowledgment of God's glorious Perfections, and their own moral and religious improvement.—The precept, therefore, upon your view of the subject, obliged the Jews, and upon mine, all other persons to whom it should be made known, to keep the Sabbath in the best manner their circumstances would permit. To abstain from unnecessary labor, and to engage in the contemplation of the perfection and works of the Deity, were duties practicable to all ; and it is a dictate of reason, as well as of revelation, that the object of the command would be promoted by socially engaging in these duties, when circumstances would permit. That the prohibitions of this law, however unqualifiedly expressed, were designed to be understood as referring to labor which was not necessary to the comfort and happiness of mankind, is evident from there being no complaint against Israel for the performance of what necessity or mercy demanded, also from the labors allowed in the temple on the Sabbath, and particularly from our Lord's own exposition of this subject in Matt. xii. 1—7, which was according to the meaning and spirit of the law. By a particular statute, Israel was required to have a holy convocation upon the Sabbath. Lev. xxiii. 3 But this law would not apply to those whose circumstances would not permit them to assemble.

If, as you think, the Decalogue, and consequently the fourth commandment, were designed only for na-

tional Israel, the consequence would be, that none but that people were obliged to keep it. But, Sir, you admit that whatever there was in this written law that regarded moral duty, has always been and must continue to be binding upon all the posterity of Adam.—Allowing, then, that the Decalogue, as such, was given only to national Israel—still, as this law is by your admission, a verbal copy of the law of nature, by which I understand you to mean the *moral law*, which must ever bind the whole posterity of Adam : I see not how the Jew is affected differently from the Gentile. If it be a *verbal copy*, it must be a perfect one ; and had the Gentiles in general, or the Church in particular, received a verbal copy of the law of nature, or the moral law from a Divine Source, it must have been substantially what the Decalogue is. I cannot see with you that there is evident proof in the preface to the Decalogue, that those laws were designed for none but Israel, for whatever there was of a moral nature in these laws was binding upon the whole world. I know of none who pretend that the law, when given at Sinai, was addressed or delivered to any people but Israel ; but when it is considered that they had these *lively oracles* committed unto them, to be finally transmitted to the Church, [Acts vii. 38] and that they possessed the only correct doctrine and ordinances of religion then given to the world—it is evidently the duty of all the world to adopt that religion—to take hold of the covenant of the Lord, and to keep the Sabbath from polluting it, as they were required to do in Isaiah lvi. 1—7. From which it is put beyond dispute that these *sacred oracles* were designed not for the use of the Jews only, *but that the law should go forth from Zion and the word of the Lord from Jerusalem.* Isa. ii. 3. And the Temple of the Lord was designed for a house of prayer for all peo-

ple. Isa. lvi. 7. In like manner, the doctrine and ordinances of the Gospel were delivered only to the apostles and primitive believers who were Jews, converted to Christianity ; and their views for a time, were very similar, respecting the Gospel, to those you express concerning the law. They supposed the Jews alone were to be benefited by it ; but we know that the Gospel was destined to go forth from Zion for the salvation of the Gentiles.

You further admit, "that Christ and his apostles recognized the decalogue in regard to its moral injunctions and prohibitions." But, my dear Sir, the Scriptures know of no distinction between *moral* and *positive* injunctions and prohibitions. If a duty be enjoined, or an act forbidden, we are not warranted in hesitating as to our obedience, till we can ascertain whether it be of a *moral* or *positive* character.—In all cases where God condescends to command, it is His authority that binds us to obedience, whether the duty so commanded could have been ascertained by the dictates of reason, and light of nature or not. In the Saviour's recognition of the law in his sermon on the Mount, He not only confirmed the Decalogue as a whole, but every precept of it in particular. He says [Matt. v. 18] in the most emphatic manner, "Till Heaven and Earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled." And to show that the phrase "till all be fulfilled," did not refer to His own perfect obedience to this law, but to its perpetually binding influence upon his disciples, He continues, [v. 19] "Whosoever therefore shall break one of these least commandments, and teach men so, he shall be called the least in the kingdom of Heaven," i. e. the Church of Christ. "But whosoever shall do and teach them, the same shall be called great in the kingdom of Heav-

en." Christ has here not only "*recognized the morality of the Decalogue, as a standard of perfection*, as you admit, but every precept, every letter and every part of a letter of which this as a written law is composed. The distinction between moral and positive in this case cannot be insisted upon to any profit in understanding the meaning of this text. It serves to bewilder rather than to enlighten; the plain meaning of this passage, as well as its context is, that Christ here declares that every one of the ten Commandments shall be perpetuated as a law to the Church, and this is, with but a few exceptions, the avowed sentiment of the whole Christian world, be their practice with respect to the Sabbath, what it may. Christ did, as you justly remark, recognize this law as a standard of perfection, "*and exhibited his claims to cordial and practical conformity.*" Do you ask then, "where do we find any mention made of the Sabbath or any reference, or even allusion, to the fourth commandment?" You have, in this section of Christ's sermon, more than a reference to this commandment. It is here emphatically enjoined under the penalty of his displeasure; for all those precepts are both jointly and severally declared to be binding upon the Church. In many other places the laws of the Decalogue are referred to as a rule of duty without any exceptions. See James i 25; Rom. iii. 31; 1 John iii, 4—22; v. 2—5; ii. 4; 11 John vi.; Rev. xxii. 14. "Blessed are they that do his commandments, that they may have right to the tree of life." In all these references, and many more might be cited, the laws of the Decalogue were referred to; for there was no other code recognized by the Christian Church, and they are all mentioned as a rule of moral and religious duty. Here is no particular precept enforced, or any one excepted; the

whole must be intended, or none of them. To the mind of all who had read or heard those commandments, and particularly to that of the Christians of Judea, the fourth commandment, as well as the other nine, must be invariably presented on every reference or allusion to the Decalogue. What else could be understood? Your objections therefore to the fourth commandment, on account of its not being particularly named, appear to me not to be well founded.

From the apparent silence of the New Testament respecting the fourth commandment, you infer that it is not a moral precept; and in all your admissions of the Decalogue as a law to the Church, you have very cautiously admitted the morality of the law only. And since you ground your objections to the fourth commandment upon its not being a moral precept, it is proper to inquire into the justness of these objections. If the institution of the Sabbath, as well as the appointment of the seventh day, were exclusively of a *positive* nature, our obligation to obey it, is not less when it is commanded, than it would be were it purely *moral*. I freely admit that the appointment of the seventh day is decidedly of a positive nature; but the institution of the Sabbath, so far as it can be perceived aside from the particular day which is declared to be the Sabbath, is decidedly of a moral nature. Not because it must necessarily be discovered by a dictate of reason, and the light of nature, but because it provides for the performance of the worship of God, which is admitted on all hands to be a moral duty. The venerable President Dwight observes, [sermon 185] “The distinction between *moral* and *positive commands*, has been less clearly made by moral writers than most other distinctions.” He says the law of the Sabbath is entirely of a moral nature, as to the whole end at which it aims, so far

as man is concerned—that “it makes no difference here, whether we could have known without information from God, that one day in seven would be the best time, and furnish the best manner of performing these [religious] things or not. It is sufficient that we now know them.

The institution of the Sabbath, then, must be considered as possessing all the sacredness of a *moral* institution ; and whatever this is, such is the fourth commandment. If the one is moral so is the other. If the institution of the Sabbath provided for, and were necessary to the commemoration of the wisdom, power, and goodness of God—if it were designed to give opportunity for innocent beings to increase in holiness, and for the guilty to acquire it ; which are duties necessary to every man in every age and in every place—if this were the nature and design of the institution, which you have in your *Summary* admitted, you will allow that the institution is, so far as it constitutes a season for holy rest, a *moral* institution. To me it appears to be both *moral* and *positive*—moral, as to the appointment of a season for rest and devotion, and positive as to the appointment of the seventh and last day of the week for this purpose. But instituting the Sabbath, consisted in the appointment of the seventh and last day of the week ; to annul the latter would be to abrogate the institution, as the reasons assigned for the institution could apply to no other day than the seventh. God could do this if he pleased, and if he see fit, appoint another day, and assign other reasons for it ; but it would be entirely another institution.

But although the appointment of the seventh day be admitted to be a *positive* law, it must also be admitted, that after it is ascertained to be an appointment of God, we are under moral obligation to regard

it, being a dictate of reason, that all God's revealed will should be obeyed. Wilfully to violate such positive laws, is therefore an immorality no less than when a duty purely moral is the object of neglect.

I know it is a common argument in favor of the morality of the fourth commandment, as you observe, that God placed it in the Decalogue among those precepts which are unquestionably moral. And I also know that the circumstance that this, with the whole Decalogue was given to national Israel, and that they were bound to observe it during their national existence, and that it was mentioned in connection with annual sabbaths, does neither *invalidate* this argument nor render it *futile*, as you suppose, for your argument would be equally valid if urged against any of these precepts, as it is against this. God very well knew, when he associated the Sabbath law with the other moral precepts and wrote on the tables of stone, that its first, most simple and unsophisticated influence on the minds of his people would be to impress them with a sense of its sacredness ; and it was not thus associated without design ; and this design could not have been to mislead them ; he therefore intended that their minds should thus be impressed respecting the sacredness and perpetuity of this precept—to undervalue it therefore is to counteract the design of God. I admit that the annual and monthly sabbaths were *positive* and *ceremonial*, and that they belonged to that class of ordinances which are abolished, but the occasional mention of the Sabbath in connection with these in the places you refer to, are no evidence that it was of the same class ; since it is sufficiently distinguished from them elsewhere. See Ex. xx. 8—11. We also find in the context of one of your references [Ex. xxiii. 24] the prohibition of the second commandment, “Thou shalt not bow to their

gods, nor serve them." You would certainly think that a man must be stubbornly bent to his purpose, who would plead this latter association in justification of image worship.

As to these acts of Christ and his disciples on the Sabbath, which you have noticed as a violation of the fourth commandment, and infer from thence that it was not a *moral*, but a *positive* law ; I would observe, that you might as well say that the sixth commandment [Ex. xx. 13] "*Thou shalt not kill,*" is not a moral law, because Abraham was commanded to slay Isaac ; and Joshua and Saul were required to destroy the heathen. Aside from a divine warrant, these acts would have been grossly immoral ; but directed as they were they violated no moral law. Christ also had a perfect right to suspend any law, whether *moral* or *positive* ; which he asserts as far as the Sabbath is concerned, [in Mark ii. 27,] "The son of man is Lord also of the Sabbath." And we are not to understand his vindication of himself and disciples as a concession that the charge was just which the Jews urged against them. I have already shown that these acts so much complained of, were in strict conformity with the spirit and design of the fourth commandment. You say "that Christ never committed nor sanctioned any violation of the moral law, is certain, for he did no sin. But I cannot discover how the case is helped by considering these acts a violation of *positive* law only ; since we have seen that it is immoral to violate even a positive law, when it is made known. It is a dangerous sentiment to support, and one fraught with incalculable evil, that the violation of God's *positive* institutions is not sinful. And it appears to me that it would be but little short of blasphemy to say that Christ violated any divine law, whether *moral* or

positive. In doing so, we should be taking the side of his accusers, who originally alleged this against him. Indeed the sentiment that Christ did not fulfil all righteousness, is too monstrous to deserve a serious refutation.

Your arguments to show that the Sabbath of the fourth commandment was peculiar to National Israel must be the subject of a future communication.

Before I close this article, I think it is a duty I owe both to myself and you, to notice a remark in your first communication, which I deemed a severe and uncalled for stricture upon my references to Doctors Brown and Lightfoot. I had observed that these writers admitted that the Pentecost subsequent to the crucifixion of Christ fell on the seventh day. This remark I made from recollection of what Dr. Brown had said upon the subject. You promptly denied it, and found it difficult to excuse me; and this only by supposing that I had copied some wicked or malicious scribbler of a note in *Burnside on the Sabbath*.—When I replied to this, I had not the work by me; but I will now furnish you with an extract from which my remarks were made. Dr. Brown's words are as there stated. [Art. Vol. 2. p. 446] “When treating of the passover we noticed that the paschal lamb was eaten on Thursday, that Friday, when our Lord was crucified was the first day of the passover week: and that on Saturday the first fruits were offered up. Consequently, the fiftieth day after, or Pentecost would fall on Saturday; after the sunset of which, or on the beginning of the Christian Sabbath, the Holy Ghost probably descended.” A note at the close of this sentence says, “See a minute calender of the time between our Saviour's death and the day of Pentecost in Lightfoot's commentary in Acts chap. 2.” I can understand this reference to Lightfoot only as

made for the corroboration of the statement he had just made. To show that I have not mistaken the meaning of Dr. Brown, I will refer to p. 444. He there says, "It is not said at what particular hour the spirit descended ; but it is probable that it was after the conclusion of the evening service at the temple, and when they had gone to their apartments to reflect on the duties in which they have been engaged, and the hopes they were led to entertain ; for the words in Acts ii. 1. which we render, "When the day of Pentecost was fully come." literally signify, "after the conclusion of the day of Pentecost." I think you will now excuse me on the grounds of my correctness.

I remain yours respectfully,
W. B. MAXSON.

LETTER VI.

TO THE REV. WILLIAM PARKINSON.

October, 1835.

Dear Sir,—In accordance with the proposition in my last, I will now notice your arguments to show that the Sabbath of the fourth commandment was peculiar to national Israel.

1. Your first argument is, “that the whole Decalogue, and therefore the fourth commandment, was delivered only to that people.” As I have fully answered and refuted this argument in my last, I will only add that if it proves any thing to the point, it proves altogether too much; for according to your argument the whole of the Decalogue was peculiar to the Jews, which we know was not the case.

2. You say “the Sabbath of the fourth commandment as much as the sabbaths of annual observance, was a sign between God and them—that the annual sabbaths had they been common to the world could not have been a sign of any peculiar relation between God and Israel, and that the same is asserted of the weekly Sabbath given to that people.” I admit this upon the supposition, that all the world paid the same regard to their institutions that the people of Israel did. But it should be remembered that the world had become idolatrous, and paid no regard to any ordi-

nance of true religion. It is therefore easy to see how the observance of the Sabbath, and every other visible act of obedience to God's appointment, would be significant of a peculiar relation between God and them. It was, however, their obedience to these institutions which signified this relationship, rather than the institutions in the abstract. Of this there is direct proof in the case of the ten tribes; who, when they cast off the ordinances of God, had no longer a sign of this relation to him. The consequence was—the relationship was destroyed. Hence it was their obedience which made these ordinances a sign between God and them. The Scriptures do not limit these ordinances to the descendants of Jacob, and it is certain they were adapted to that dispensation, and comprised the only acceptable and true worship of God.* Now if the Gentiles were under an obligation to worship God; they were bound to perform a true worship, and to adopt that form of Godliness which he had ordained and revealed. Of this we are assured in Isa. 56, where every inducement is offered to the Gentiles “to love the name of the Lord—keep the Sabbath—and take hold of his covenant.” To whatever extent the Gentiles forsook their idols and turned to God; the Sabbath and other ordinances of

*Circumcision should unquestionably be excepted from among the ordinances of religion in that dispensation; as this rite pertained exclusively to the posterity of Abraham through Isaac and Jacob and was the seal of a covenant into which God had entered with those patriarchs, to give unto their national descendants the land of Canaan for a possession consequently none were obligated to take upon them the seal of this covenant, unless they have identified themselves with that nation in order to enjoy with them their temporal inheritance. Although circumcision in the flesh was considered symbolical of that of the heart, Col. ii. 11, Rom. ii. 29 yet there appears to be nothing in it typical of the Gospel dispensation. To the Gentiles both before and since the advent of Christ, circumcision has been nothing and uncircumcision nothing, yet to be *new creatures* and to keep the commandments of God were always their duty Gal. 6, 15 I Cor. 7; 19.

divine worship then became a sign between him and them, by which they knew he was the Lord that sanctified them. These ordinances were adapted to their circumstances so far as piety was concerned, although they were not identified with national Israel. Hence it is evident they were not designed to be restricted to that nation. Respecting the weekly Sabbath, a still greater difficulty attends your view of the subject. The fourth commandment recognizes the Seventh Day which was originally appointed for all mankind. You certainly will admit that the Sabbath which was made for man, was adapted to his circumstances ; and you will also admit that the Sabbath which God made common to the whole world, he would not make peculiar to one nation ; or in your own words "could not have been a sign of any peculiar relation between God and Israel," otherwise, than as it became so by their obedience to it. If it were peculiar to that people ; it must have been the fourth commandment that made it so. But what is there in this precept of a national or local character ? It announced no new institution—it embraced no new prohibitions, and enjoined no new duties. He called upon Israel to *remember* an institution as old as creation, and to perform duties which the whole world had ever been bound to perform. Such is the nature of the fourth commandment, and the Sabbath it enjoins. If then in a subsequent rehearsal of this precept, the people of Israel were reminded of their former slavery, and God's kindness in delivering them from bondage ; it was to stimulate them to obedience, and especially to awaken their sympathies in behalf of their children, servants and cattle, that they should not violate the Sabbath law by refusing them the rest to which they were entitled. In citing Deut. v: 15 I notice you have emphasized the word "therefore,"

thereby placing upon it, what appears to me an improper stress, I deem it quite immaterial which way we add to, or take from the word of God, whether by mutilating the text, or by giving it an improper signification. It is disingenious to do it any way. You would have me believe that the deliverance of Israel from slavery was the sole, or principal reason for their being commanded to keep the Sabbath; and if this were the only place where the duty is enjoined, I should be warranted in believing it. But in Ex. xx; 8—11, a far different, and much higher reason is assigned, to wit, *that God rested the seventh day from all his work*. Had he relinquished this reason for the command, and substituted the former, the institution would have become a different one from that referred to in the fourth commandment.

3. Again you say, “the Sabbath of the fourth commandment, like each of the other sabbaths peculiar to national Israel, was to continue only during the Mosaic dispensation,” and refer me to Ex. xix : 5—8, Levit. xxiv : 8 and Ex. xxxi : 16, neither of these texts in the least intimate the discontinuance of the weekly Sabbath; nor do they even allude to such a thing. The passage in Hosea ii : 11, which you have also quoted as proof that the weekly Sabbath should cease, relates to the captivity of Judah, and not to the Gospel dispensation. It contains a threat, that by way of judgment for their idolatry, the public celebration of their feasts and holy days, which could not be observed by them while in captivity; should be suspended; but the final abolition of their ritual observances is declared to be a blessing—the removal of an oppressive burden, Col. ii : 14 whereas, the weekly Sabbath has been uniformly pronounced a blessing—a relief of a burden, and could have been remembered, and was probably kept according to the

fourth commandment even in Babylon. We have no evidence that Col ii : 15, 16, which you also have cited, has allusion to the weekly Sabbath. It is generally admitted that when *sabbath* in the plural, occurs in the original of the New Testament (in connection with the Jewish ritual,) the word generally refers to the annual and monthly observance, and not to the weekly Sabbath. Of this I suppose you are apprized ; and also that this word in Col. ii : 16 is in the original, *sabbaths*, and that the annexed 'days' is altogether of human devise, consequently neither this, nor the other texts you have quoted afford any evidence that the weekly Sabbath should discontinue with the Mosaic dispensation.

4. You consider it a decisive proof that the Sabbath of the fourth commandment was peculiar to national Israel, that none but Jews were liable to the deadly penalty of violating it. Now one decisive proof is sufficient to settle the question. But let us look at it. The first objection it meets with in my mind is, that if it proves any thing in favor of your proposition, it proves too much ; for you might say the same of nearly, if not quite all the moral duties mentioned in the Decalogue, which you admit, were universally binding upon man. Another difficulty is, it appears to be at variance with facts. The Gentiles who should be guilty of Sabbath-breaking, or any other immoral act prohibited in the Decalogue, within the precincts of national Israel, were as liable to this deadly penalty as the Jews. See Liv. xxvi. 22, Numb. ix. 14. There being³ no direct divine charge brought against the Gentiles, of neglecting the Sabbath, is no evidence that it was not their duty to keep it. We need not doubt but this sin was included in the general wickedness for which God inflicted a penalty much more severe than he author-

ized the Jews to inflict. See Gen vi : 5 and 7 : 23 II Pet. ii : 5. Jude verse 7 and 15. In the case recorded in Neh. xiii : 15—22. The Jews were expostulated with for their disregard to the Sabbath ; but the Tyrians without the walls were threatened with arrest. This decisive proof, therefore, seems not much to the point.

5. You seem to think that because Sabbath keeping was not enumerated among the *necessary things*. Acts xv : 28, 29, it was not required of Christian converts. But you surely will not insist upon it, that all that was necessary for the disciples to observe was mentioned in this place. It is true that neither the keeping of the Sabbath, nor of the first day of the week is noticed in the apostolic letter sent to the disciples at Antioch. For the omission of the former a very good reason is assigned in verse 21 of this chapter, where it is said, they had the writings of Moses read to them every Sabbath, but we should naturally expect to find some mention of the latter, had it been considered a *necessary thing* ; since, if it were then observed, it must have been a new thing, and the new disciples could not learn it from any other written oracle.

From a careful investigation of your arguments and Scripture references relative to this point, I must frankly say, that they cannot fairly lead to the conclusion you suppose they do.—Not one single text, nor all you have cited put together, inform us, that *the Sabbath of the fourth commandment* does not extend to the Gentiles, either before or since the coming of Christ ; or that it was designed to be restricted to the Jewish nations ; or that it should continue no longer than that dispensation lasted. To those who assert these things it belongs to prove them by such Scripture testimony as will be convincing to an

unbiased mind. And you Sir, would smile at a Pædobaptist opponent, who would attempt to establish his theory by references to the Scriptures so inconclusive and unsatisfying.

Having noticed what I think worthy of remark in this letter, I now acknowledge the receipt of that of April 10th. In perusing this I am happy in finding, in the main, our views so nearly to coincide. In the exhibition of your opinion concerning the Sabbath institution, I cordially concur, still there are several points which it will devolve on you to establish viz :

1. That there is a substantial difference between the Sabbath originally instituted and the Sabbath of the fourth commandment.
2. That the original institution authoritatively recognizes the observation of the first day of the week instead of the seventh.
- Or,
3. That it is abolished and that by a new divine institution, the observation of the first day is established.

When you do this, I will yield to you the *palm* of consistency and evangelical correctness on this subject. Those points, however, should be proved by such Scripture testimony as is calculated to produce conviction ; for one plain, preceptive reference will be of more value than a thousand that are vague and indeterminate. I think it of but little use to multiply citations of this class.

Although I have expressed my concurrence generally, in your last letter, still, there are some things which I wish to notice. The first is in the first clause, you there say, "If according to my last communication to you, the Sabbath enjoined in the fourth commandment was peculiar to national Israel ; it must be obvious that if it has ever been the duty of the Gentiles to observe the seventh day Sabbath, it must have been so by the record in Gen. ii ; 23," &c.—This conclusion I admit to be just ; but with me the

difficulty is—you have not established this point, of which, I think you will be conscious when you have perused my reply. And I hope you will not proceed upon the presumption that you have satisfactorily proved it.

After giving it as your opinion that God instituted the Sabbath immediately after the work of Creation was completed, and that he made it the duty of mankind to regard it, you say, “The patriarchal Sabbath was not (as was the subsequent Mosaic Sabbath) instituted by commandment, but by example” &c.—There was probably a difference in the manner in which God at first promulgated the institution of the Sabbath, and that in which he gave the Sabbatic law at Sinai. But I think no person is warranted in saying that our first parents, and their immediate descendants, were not *commanded* to keep the Sabbath; or that it was not enforced by a penalty. In a state of innocence, there may have been no occasion for a penalty to secure obedience to this duty; but this could not have been the case with them after their fall, nor with their posterity. Be this as it may, their duty would not have been the less absolute. It matters not how the good pleasure of God is made known to his creatures, provided it be expressed with sufficient clearness to be understood. God’s will is his law, and to publish his will is nothing less than promulgating a law, which law is as imperative as if given under the severest penalties. Although there may have been no expressed penalty annexed to this law, there was one implied and understood, and if it were wilfully violated there must have been an exposure to the implied penalty. That this was not stoning I admit, but the inflictions of punishment from the hand of God is not less severe, which a multitude of instances recorded in the Scriptures clearly evince. It is a

sentiment which has extensively obtained, and I think you will concur in it, that *an example is equivalent to a command*. Whether this is, or is not correct, those who plead it in favor of *apostolic example*, cannot, with a good grace, deny it, when it is applied to the divine example in the institution of the Sabbath.—Mr. Burnside says (p. 34.) “In my opinion there never was, nor can be a law more plainly enacted in regard to its nature, and the time when it was to take effect, than the divine institution recorded Gen. ii : 2, 3.” In this light I view the subject, and therefore, cannot agree with you, that the patriarchal Sabbath was observed solely as “*a merciful privilege and not as an imperious duty*.”* If the neglect of the patriarchal Sabbath, as you have said “evinces much ingratitude and impiety,” it must have been an impiety in itself, and it was the imperious duty of every man to avoid it. I thought proper to remark thus far upon this letter lest my silence should be construed as an entire concurrence. I shall read patiently and cheerfully whatever you still have to communicate on this subject. In the meantime I remain

Yours respectfully.

W. B. MAXSON.

*This sentiment is most pernicious in its influence, viewing the observance of the Sabbath, not an imperious duty ; but merely as a privilege is the very root of all the Sabbath desecration in our land ; and to maintain as you have on this point, that the obligation due to patriarchal Sabbath involved not *an imperious duty* ; but a *privilege* only, and that the obligation to the weekly day of rest under the Gospel is precisely the same, is to contract all the pious and benevolent efforts of the present age to obtain for it a proper respect. We may preach, and pray, and write, and legislate in relation to Sabbath profanation, but the evil will continue till its observance is understood to be *an imperious duty*, and morally binding upon the whole community.

W. B. M.

LETTER VII.

TO THE REV. MR. MAXSON.

April, 1835.

Dear Sir,—If, according to my last communication to you, the Sabbath, as enjoined by the fourth commandment, was peculiar to national Israel, it must be obvious, that if it has ever been the duty of the Gentiles to observe a seventh day Sabbath, it must have been made so, by the record in Gen. ii. 2, 3, which reads thus : “And on the seventh day God ended his work which he had made ; and he rested on the seventh day from all his work which he had made.— And God blessed the seventh day, and sanctified it : because that in it he had rested from all his work which God created and made.”

Upon the face of this record, there is a verbal incongruity, which, aside from the object of the citation, I shall specify ; showing also how it may be removed. The words “on the seventh day God ended his work,” plainly imply that he did part of his work on that day ; which certainly cannot be meant ; it being contrary to the current testimony of Scripture, and even to this text itself, wherein it is afterwards twice asserted that “he rested on the seventh day from all his work which he *had* made ;” having finished it on the sixth day. Now, admitting the

text as it reads in our standard Hebrew copy to be genuine, the verbal incongruity may be removed, by simply rendering the clause in question, "*Before* the seventh day, &c.;" and both NOLDIUS and TAYLOR, under the prefix *beth*, mention *before* among their notations of its meaning. This, it is true, is not a frequent meaning of it; yet, in some places, our translation would be improved by its adoption; as, for instance, in 1 Sam. vi. 7; where *before* the cart, would be better than "to the cart;" and in Zech. vi. 2, 3; where *before* the first chariot, and *before* the second chariot, would certainly be better than "*in* the first chariot," and "*in* the second chariot." Indeed, I can see no reason why the words in question may not as well be translated thus: "And on the seventh day God *had ended* his work," &c. So they are rendered by LEVI. See Ling. Sac. under (*) Calah. It is possible, however, that through the inadvertency of some early transcriber, the word (†) hashshebigni *the seventh*, as it is now found in our Hebrew Standard, became substituted for (‡) hashhishi *the sixth*; which being restored makes the true sense; for then the words will read as follows: "And on the sixth day God ended his work.....and he rested on the Seventh Day, &c." So no doubt, the Hebrew text was found when the Greek translation was made, at last in the manuscript used for that purpose; for the Septuagint has ἐντῇ ἡμέρᾳ τῇ ἕκτῃ *in or on the sixth day*; and, following this, the *Syriac* and *Samaritan* versions have the same. That such a substitution of one word for another might occur, is more probable than common readers suppose. It is well known to the learned, that anciently, in Hebrew as well as in Greek and Latin, numbers were

(*) (†) (‡) Hebrew characters are here omitted.

usually noted only by *numeral letters*. Thus *vau* stood for *six*, and *zain* for *seven*; which letters being very similar, a transcriber might easily mistake *zain* for *vau*; and which being written out, would produce *hashshebigni*, *the seventh*, instead of *hashishi* *the sixth*. Either of these methods suggested for removing from the text, the verbal inconsistency noticed, is satisfactory to me. The last was relied on, and ably sustained by Dr. Adam Clarke.

Now, according to promise, I proceed to give you my views of the record above cited, in relation to the Sabbath. That this record contains no express command of God, that Adam or his posterity should observe the seventh day as a Sabbath, must be obvious to all. Nevertheless, the words "God blessed the Seventh Day and sanctified it," can, to my apprehension, mean nothing less than that He pronounced it sacred, and set it apart as such, to be observed by man as a day of rest and devotion. So much in substance, is generally admitted. The learned, however, both among Jews and Christians, have constantly been divided in opinion, whether according to the record before us, God instituted the seventh day Sabbath *immediately*, or only *proleptically*; that is whether by sanctifying the day of his rest, He set it apart, to be observed, as a day of rest and devotion, by the first human pair, their children, &c. or merely that He thereby signified a purpose to institute, as a memorial of his own rest from creative operations, a seventh day Sabbath, weekly recurring after six days labor, to be observed by a peculiar people to whom He would make it *known*; and which people, as eventually demonstrated, were the Jews; it being unto them that He made known his *holy Sabbath*, with other institutes, by the hand of Moses. Neh. ix. 14.

Each side has its difficulties. Upon the supposition that God appointed the seventh day of the week to be sanctified by the first human pair, and by their immediate and successive offspring, it is for instance, difficult to account for the fact, that no subsequent mention is made of that day, as a Sabbath, nor either of its observance, or its profanation, as such, till after the *Exodus* of the children of Israel from Egypt. a lapse of about *two thousand five hundred years*. Did the posterity of Adam during all that time, (though otherwise so excessively irreligious) observe the due sanctification of the Sabbath, so universally, constantly, and perfectly, that not even one among them ever needed either an excitement to duty, or a reproof for the neglect of it ? This none can believe. Yet, among the difficulties on the other side, an instance occurs to every thoughtful mind, which in my humble opinion is equally great, and even less susceptible of management : for, considering how much the due sanctification of a weekly Sabbath would have tended to promote the knowledge and acknowledgment of God upon earth, and especially during those ages and generations, that were not illuminated by the inspired Scriptures ;—and considering withal, that a weekly day of rest was as requisite *then*, as it is found to be *now*, to the health and well-being of both man and beast,—considering these things, I say, it seems to me wholly irreconcilable with the wisdom and goodness of the CREATOR, that He should have left mankind for *twenty-five hundred years*, without an institution so variously important and useful. Each opinion has been sustained by men confessedly learned and religiously conscientious. Among Christian writers, on the list of those who have advocated the opinion that no Sabbath, otherwise than *proleptically*, was divinely instituted until at the giv-

ing of the manna, (Ex. xvi.) we find LIMBEROUGH, LE CLERK, and GILL ; and on the list of those who have advocated the opinion that God instituted a weekly Sabbath coeval with the creation, we find LIGHT-FOOT and PATRICK, KENNICOTT, HENRY and CLARKE.

As, in regard to the date of the Sabbatic institutions I concur with the latter opinion, it becomes my duty to show, at least, how I meet the chief argument urged by *Dr. Gill* and others in support of the contrary opinion ; which argument is the long silence of Scripture respecting a Sabbath, and which I have already placed in its most advantageous light. This argument, then, however popular and strong, I cannot admit to be conclusive. A Sabbath, notwithstanding the fact on which this argument depends, might have been instituted, and partially or occasionally observed ; nay, the neglect and profanation of it, however prevalent, might, though not specified, be included in the general *wickedness*, which, among the antediluvians, *God saw was great in the earth.* Gen. vi. 5.

That the public worship of God was observed in the days of *Seth*, seems highly probable from Gen. iv. 26 : *Then began men to call upon the name of the LORD*—that is publicly ; for privately it must have been done before ; as, for instance by *Adam*, and *Eve*, and *Abel*. But, as they observed public worship, they must have assembled for that purpose ; and if so, why not on the day that God *blessed* and *sanc-tified*? The words, it is true, may be rendered, “*Then began men to call in the name of the LORD,*” that is to pray in the name of the Lord Christ ; those who believed in him being accustomed to convene on the appointed day of rest—which they observed in token of the rest they enjoyed *in* him, and as a pledge of that rest which they hoped to enjoy *with* him ; or,

“Then began men to call themselves by the name of the Lord ;” true believers in the promised SEED, choosing thus to distinguish themselves from others.

The same, too, may be inferred from Job. i. 6. *There was a day when the sons of God came to present themselves before the LORD* ; that is, in acts of public worship. Many learned men, I know, have understood “the sons of God,” in this place, to mean the holy angels, who, as they think, are so called in chapter xxxviii. 7. But I can see no sufficient reason why, in both places, “the sons of God” should not be understood to mean the *saints*, distinguished, in the latter place, from the angels, as meant by “the morning stars ;” and, in the former place, from the mere “children of men,” as in Gen. vi. 2. And, understanding “the sons of God” *they presented themselves before the Lord* on a day on which they understood of the *Word* statedly to meet ; and, if so, what were *likely* to have been thus observed by them, as the day which “God had blessed and sanctified,” pronounced *sacred* and *set apart* for that purpose ? In the instance before us it is true, the meeting held on the day in question, is mentioned chiefly for the sake of what follows : to wit, the remarkable colloquution which, on that occasion, the Lord condescended to hold with Satan ; and which being recorded, is variously useful, especially to the Church ; it serves to show, that Satan may be expected to leave no means untried, to disturb the devotions of God’s children, in public as well as in private—nay, that, in some instances, as in the case of Job, he may, by divine sufferance, employ, not only human agents, but even natural elements and bodily diseases, to distress and afflict the saints ; also, that none but

Jehovah can effectually answer and foil him, or eventually overrule his machinations and instruments, for the good of those assailed. See Job xlii. 10—17, Zech. iii. 1—4, Rom. xvi. 20, Rev. xii. 10. Now, that Job lived before the Mosaic dispensation, and therefore in patriarchal times, seems evident from the facts, that neither he nor his friends, in all their long dispute about God and religion—nor Elihu, while laboring to correct their mistakes—nor even God himself, while addressing the parties, made any reference to the Decalogue, or noticed any species of idolatry, but that of worshipping the sun, moon and stars.

To proceed. Even during the flood there is a hint in the story of the disputed usage; for *Noah*, while on the seventh day, distinctly distinguished a return of the day, and the calculation of time, 10. And it is certain that the ante-Mosaic patriarchs. See Gen. i. 5, was in use among comp. Judges xiv. 7.

If, indeed, the mere silence of Scripture respecting a Sabbath during patriarchal times, prove that no Sabbath had then been instituted, it may, in like manner be proved that no weekly Sabbath was observed or known, from the time of *Moses* to the time of *David* near four hundred years; for, little as it has been noticed, after the rehearsal of the decalogue, Deut. v. no mention of such Sabbath is to be found on sacred record; till in II King iv. 23. Yet none, I presume, believing the Bible, ever doubted that the obligation of the Jews to observe “the Sabbath of the fourth commandment” remained, during all that time, undiminished, or supposed that the observance of it was wholly neglected by them. Besides, in the latter place referred to, the *Sabbath* is mentioned in a manner, which plainly implies that it was then known and

observed ; it being a day on which devout persons were accustomed to resort to the prophets for religious instruction. But, if the Mosaic Sabbath remained obligatory on the Jews, and was probably observed by them, though not mentioned in any part of the sacred history between the book of *Deuteronomy* and that of *Second Kings*, why might not the patriarchal Sabbath have been instituted from the beginning, and have been observed by the godly, though not mentioned in the book of *Genesis* ?

The patriarchal Sabbath, however, was not (as was the subsequent Mosaic Sabbath) instituted by *commandment* ; but on this wise :—God having employed six days in creative operations, and having rested therefrom on the *seventh*, did thereon, by *EXAMPLE*, teach the first human pair and their immediate and successive offspring, that, having spent *six* days in requisite labor, they should observe the *seventh* day, in its weekly return, as a day of rest and devotion : wherefore “God blessed the seventh day and sanctified it ;” that is, pronounced it *sacred* to himself, and thereby signified *his will* that man should observe it as such. Nor was the observance of the patriarchal Sabbath, like the observance of “the Sabbath of the fourth commandment,” enforced by the terror of temporal penalty. Such penalty, indeed, would have been incompatible with the patriarchal state of society ; there being then no appropriate tribunal, civil or ecclesiastical, to take cognizance of such offense, or to inflict such penalty ; as we know there was under the Mosaic dispensation. See Num. xv. 32–36. Comp. Ex. xxxi. 14, 15. xxxv. 2, 3. The observances, in fact, of the patriarchal Sabbath, was rather *suggested* than *demand*ed ; and was designed of God, as an authorized intermission of toil, to all his laboring creatures, both the human

and those inferior ; and especially, that mankind might have a weekly MEMORIAL of the creation, with leisure, to contemplate the works, and to adore the perfections of the great CREATOR.

Thus understanding the institution of the patriarchal Sabbath, we meet the less difficulty in accounting for the silence of Scripture respecting its observance. For, as it was not given by express commandment, nor enforced by any penal sanction, it was observed, not as an imperious duty, but as a merciful privilege. And though the neglect of it evinced much ingratitude and impiety, and though such neglect was no doubt, for a while, deemed pernicious and disreputable ; yet, when the abounding of gross iniquity had, as may well be supposed, reduced the secularization of the Sacred Day, to a comparatively inconsiderable fault, this fault ceased to be regarded as reproachful in society. Hence the Sabbath came to be observed only by those who, under gracious influences, took delight in contemplating and worshiping God—those who, by studying the book of nature, (the only book then extant,) endeavored to “seek the Lord, if haply they might *feel after* and find him ;” their search being without the aids of a written revelation, vouchsafed to subsequent ages and generations. See Acts xvii. 27. Rom. i. 19, 20. Comp. Psal. civ. 24. Thus instituted, and thus observed, the patriarchal Sabbath, in its weekly returns, made little change on the face of society, and occasioned no public events, requiring historical notice. Besides, Moses wrote the history of those times, not as an eye-witness of their events, but long afterwards, and as he was “moved by the Holy Ghost ;” and, as it was his duty to inculcate the observance of the Sabbath, as given to national Israel, God might not choose to instruct him to make

any mention of the primitive Sabbath assigned to the patriarchs, lest the Jews should murmur at the rigor and penal sanctions of the legal Sabbath given to them.

Here I must again stop. And, having said so little in this piece, regarding any matter about which we differ, I hope you will feel the better prepared to read, with patience, what I have yet to communicate.

I remain yours in truth and love,
WM. PARKINSON.

Our readers have doubtless expected that Elder Parkinson would ere this have finished his defense of the Christian Sabbath. He has resumed the topic, and will continue it without being confined particularly to Elder Maxson's propositions.—*Ed. American Baptist.*

LETTER VIII.

TO THE REV. MR. MAXSON.

June, 1835.

Dear Sir,—As my object in these letters is not to dispute with you, (nor indeed with any person, or sect) but to lay my views of the Sabbatic institution before the public, I find it necessary, in some way, to dispose of two questions, which, though not directly involving the matter of difference *between* us, are constantly recurring in relation to the important subject *before* us.

Of these questions, the first is, *Did the institution of a weekly Sabbath, either primitive or Mosaical, require the santification of the seventh day in its weekly return from the creation-week, or merely the sanctification of the seventh day after any six day's labor?* Those who advocate the latter side of this question, very plausibly contend that, considering the spher-

idal form of the earth, now admitted by all enlightened nations, it is impossible for all the inhabitants of this globe, governed by any common rule, whether the beginning of darkness, or of light, or the arrival of midnight, or of noon, to observe, as a Sabbath, the same absolute time. Granted :—For 1. The occurrence of darkness, &c. in regard to absolute time, must vary in different degrees of longitude, east or west of the meridian. 2. Antipodes, those who live in parallels of latitude equally distant from the equator, north and south, have, in respect of absolute time, opposite phenomena ; for, though they have nearly the same degree of heat and cold, and the same length of night and day, they have them, respectively, at contrary times ; those of one hemisphere having midnight, when those of the other have noon ; and those of the one having the longest day, when those of the other have the shortest. And—3. In the polar regions, both north and south, darkness or light, in turn, prevails near six months.

These are facts which, consistently with a correct knowledge of astronomy and geography, cannot be denied ; and, formerly, they inclined me to favor the opinion they are adduced to sustain ; as may be seen in my “Treatise on the Public Ministry of the Word,” &c. p. 51. On further reflection, however, I became convinced, that the arguments thence derived are fallacious—that the original institution of the Sabbath required the sanctification of the Seventh Day in its weekly return from the creation, and therefore, that the facts above stated, being all perfectly known to the Institutor, cannot be inconsistent with the institution, so understood. The truth of my opinion must, I think, appear from the following considerations.

1. The works of creation being finished on the

sixth day, the earth must have had the same form and the same relations to the celestial bodies, when God blessed and sanctified the day of his rest, that it has now, and, therefore, its first diurnal revolution on its axis, and which was *that* by which it produced the *first* Seventh Day, must have been the same that it was destined to repeat in every twenty-four hours of future time. Consequently, if the earth had been as extensively inhabited *then* as it is *now*, it would have exhibited the same natural phenomena to the inhabitants of any given place, by its first diurnal revolution, that it exhibits to the inhabitants of the same place, by its diurnal revolution *now*; that is, evening, midnight, morning and noon, would have arrived at every place then, in the same relative time in which they arrive at every place now. The *day*, recollect, was *sanctified*, that is, set apart for the observance of mankind wherever they might be located; and though, by reason of the facts stated, it would reach some a little earlier or later than others, it would be still the same day to all; it being to each community a specified day, in weekly return, at the place of their residence. And,

2. As to the difference in regard to the absolute time of the sacred Lay, that would necessarily occur in different parts of the earth, they are implied and provided for in the very record of the institution; for, though it is said, "The evening and the morning were the *first—second—third—fourth—fifth—sixth* day;" (Gen. i. 5, 8, 13, 19, 23, 31,) yet no such exact limits are assigned to the *seventh* day.—See Gen. ii. 2, 3. The *evening*, the first part of the darkness, I understood to denote the *night*; and the *morning*, the first part of the light, I understood to denote what we call the *artificial day*; the first part, in reference to each, being put for the whole; and

the two, whether equally or unequally divided, making an entire natural day of twenty-four hours ; counting from evening to evening. Hence, too, it must be evident that one half, at least, of any day, as exhibited in the garden of Eden, must be included in the same day, as exhibited any where else, east or west of the meridian—or (within the tropics) north or south of the Equator. These remarks, recollect, provide for the difference between the greatest extremes ; which, at no two places, can exceed twelve hours. But, as to the inhabitants of intermediate countries and Islands, the differences of their absolute time must be comparatively small—nay, between some of them, quite inconsiderable. Nor has it ever been impossible, however troublesome, for even adventurers into the polar regions, to observe the Sabbatic institution, if so disposed ; for, knowing the day of the week on which they enter such region, and having a faithful chronometer, clock or watch, they might count off twenty-four hours for each remaining day of the six allowed for labor, and observe the seventh twenty-four hours as the Sabbath ; and so on from week to week. Neither have intercalations produced such obstructions to the observance of the true Sabbath, as many have supposed. Every acknowledged intercalation, it is true, was made to correct some perceived variation in the *lunar* from the *solar* time ; but, whether, according to the Roman calendar, a day be added to February every fourth year, or according to the Jewish calendar, a month be added to February every third year, as it makes no change in the course of nature, so not in the natural succession of days and weeks. Accordingly the Jews, notwithstanding their intercalation of *Ve-Adar*, the second Adar, have never, since the direction they received by the falling of the manna,

had a question among them, respecting the weekly return of their seventh day Sabbath. Christians, therefore, whether they observe the *seventh* day or the *first* are alike certain as to the time of its weekly return ; the first day being always next to the seventh.

Hence it will appear, that neither the natural differences of absolute time, as exhibited on opposite hemispheres and under widely repeated meridians, nor any civil intercalations, by whomsoever or whensoever made, present any natural impossibility to the observance of the Sabbatic institution ; whether the day to be observed be the *seventh* or the *first* day of the week. The same also is practically acknowledged ; for both Jews and Christians, and the latter, whether they observe the seventh day or the first, have, respectively, entire fellowship with their brethren, as observing the same day, however, by reason of their different locations, they differ from each other in regard to the absolute time they observe.

Thus calculating, while I oppose the liberty which some would take, by making it a matter of indifference what seventh portion of time they observe as a Sabbath, I admit (and in perfect accordance with the Sabbatic institution) all the difference in regard to absolute time, occasioned by the globular form of the earth, and the annual declinations of the sun.

Lest I should protract this letter to an inconvenient length, I must reserve my thoughts on the other question alluded to, for the next communication.

Yours in Christian friendship,
WM. PARKINSON.

LETTER IX.

TO THE REV. MR. MAXSON.

June 19, 1835.

The question alluded to in my last is this: *Was the weekly Sabbath which God assigned to the Jews, the same day in weekly rotation, which he originally blessed and sanctified, or was it a day that, in weekly return from the beginning, corresponded to some other day of the creation week—the first week of time?* To answer this question with entire certainty, is, in my humble opinion, beyond the reach of human investigation or attainment. We know, indeed, that the day which the Jews were divinely required to observe as a weekly Sabbath, was, as I shall hereafter show, made known to them by a rule which they could not mistake; but whether it was the seventh day, in weekly succession from the creation-week, or a day which, by such succession, corresponded to some other day of that week, remains, so far as I can discover, utterly unascertainable. Each side has its probabilities and its advocates. Several very learned men, among whom are MEDE and KENNICOTT, have supposed that the Sabbath assigned to the Jews, though the *seventh* day of the week specified by the falling of the manna, was the *sixth* day, in weekly ro-

tation from the creation-week ; and, consequently, that by observing the day which, with reference to the Jewish week, is the *first* day, we in fact, only adopt the patriarchal Sabbath, the very day which, from the beginning “God blessed and sanctified.”—To this opinion, though with little investigation of its grounds, I was long and strongly inclined ; it suggested several pleasing ideas, and seemed to me, not only plausible but tenable ; and under its influence I commenced the present Sabbatic discussion. I drew my arguments in favor of this opinion chiefly from the following sources.

Knowing from the earliest Greek poets, *Homer* and *Hesiod*, who lived about nine hundred years before the incarnation of Christ, that the idolatrous nations, at least some of them, by tradition received from their fathers, *Ham* and *Japheth*, held the seventh day sacred, and that they styled it *Sunday*, because they devoted it to the *Sun*, their chief deity—knowing this, I say, it seemed to me reasonable and even requisite that God, the more effectually to separate his *Israel* from idolatry and to distinguish them from idolatrous nations, should have given them a Sabbath falling on a different day of the week from that which had become so profaned.

Revelation, too, seemed variously to favor this opinion. For, 1. God gave a *new*, a *sacred* year to Israel—a year beginning with the month in which he brought them out of Egypt : *This month*, said he, *shall be unto you the beginning of months : it shall be the first month of the year unto you.* Ex. xii. 2.

2. He gave them a *new* week, specified by the falling of the manna. Ex. xvi. 21—26. And,

3. Their Sabbaths, weekly as well as yearly, were a standing sign of a peculiar relation between God and them. Ex. xxxi. 13, 17. Moreover—

4. Upon the supposition that the day which the Jews, after their *Exodus* from Egypt, were required to observe as a Sabbath, was the same day, in weekly return, which had been observed before, I could see no sufficient reason why God should have taken the method he did for making it known unto them. Ex. xvi.

These arguments, (convinced that they contain the chief strength of all that can be said in favor of the opinion in question) I have thus briefly stated, hoping that such of my readers as may have been influenced by them, may be prevailed on to reconsider the question to which they relate ; for, doing so, I doubt not, that they will find, and, as I have done, that (all their arguments notwithstanding) the chief thing aimed at must be *assumed*, namely, that the *seventh* day of the *week* specified by the falling of the manna, was the *sixth* day, in weekly return from the creation week. Besides, if the learned advocates of the opinion in question could unequivocally prove it to be correct, they would only prove what they (being Christians and observers of the first day) do not believe ; to wit, that the day we observe, though, with reference, to the Jewish week, it is the *first* day, must, with reference to the creation-week, be the *seventh* day. Convinced, however, that their opinion cannot be sustained, I conclude, with the generality of Christians, that the Sabbath day which God assigned to the Jews, was (as they themselves believe) the same day, in weekly rotation, which he had blessed and sanctified from the beginning. Nor, duly considering their circumstances at the time, is there any difficulty in perceiving that the Jews really needed to have *that day* "made known unto them" as it was. Neh. ix. 14. They were just brought out of Egypt, where they had lived in bondage about 210 years. See my

sermons on Deut. xxxiii. vol. i. Note on p. 15. After Joseph's death, for about 150 years, they were in abject slavery ; during which, in all probability, they were not allowed time to observe the Sabbath ; and, moreover, having no records, they may reasonably be supposed to have lost the weekly return of the day—at least to have been in doubt respecting it.—Hence the kind and effectual means by which the Lord was pleased to make the day known unto them. Besides, then and subsequently, He gave such original injunctions, prohibitions and sanctions, regarding the observance of that day, as rendered the Sabbath, in a manner, a new institution, and sufficiently distinguished the observance of the day among the heathen : the former devoting it to the CREATOR, the later to a creature. The Sabbath, therefore, as the Jews were required to observe it, was, as noticed before, a *sign* between God and them.

How the Jews received the knowledge of their weekly Sabbath, may be seen more particularly in the history of their emigration from Egypt : some account of which follows, under dates corresponding to the sacred year, a year peculiar to them.

1 Month, *Abib* ; Ex. xiii. 4. xxiii 15 ; called also *Nisan* ; Neh. ii. 1. Esth. iii. 7.

14 day, “at even,” when the next day had begun, they ate the first passover. Ex. xii. 6. 18.

15 day, probably soon after midnight, they left Remeses. Ex. xii. 29—37, Numb. xxxii. 3. Subsequent journeys (including their passage through the Red Sea) till they came to Elim, not dated. Num. xxxiii. 6—9.

2 Month, *Iiar* or *Iyyar*.

15 day (having left Elim before) they came

into the wilderness of Sin. Ex. xvi. 1.

16 day, the manna (according to common opinion) began to fall. This opinion, however, has occasioned a difficulty in regard to the Sabbath. For, if the manna began to fall on the 16th, the first Sabbath thereby indicated must have been the 22d ; but if so, and if the Sabbath thus indicated was the weekly return of the patriarchal Sabbath continued, the 15th day of the same month must have been a Sabbath also ; yet we know that the children of Israel did not observe it as such, but spent it on a wearisome journey, by which they reached the wilderness of Sin. Their journey that day, it is true, was not so long as is generally supposed ; for the words of Exo. xvi. 1, as every attentive reader may perceive, do not assert that Israel “took their journey from Elim” that morning, but merely that they “came unto the wilderness of Sin on that day,” having journeyed from Elim we know not when. That, indeed, they did not leave Elim on the same day on which he arrived at the wilderness of Sin, is next to certain ; for they made an intermediate encampment at the Red Sea ; that is, at some arm or bay of it. See Num. xxxiii. 10. To this place, it is probable, they were led by the CLOUD, that they might be reminded of the miraculous manner in which, but a few days before, they had been brought through that sea. Nevertheless, even from that place to their encampment in the wilderness of Sin, was, according to BUNTING, sixteen miles—a long day’s journey to be performed by so large a body of people, encumbered as they must have been, with children, goods, and cattle. It is therefore wholly improbable that they traveled thus far on a Sabbath. For admitting that, as before supposed, they came out of Egypt ignorant of the weekly return of the Sabbath ; nay, admitting that even

Moses and Aaron, though inspired men, knew it not, or that, knowing it, they had received no direction to make it known to Israel—admitting, I say, all this—yet, knowing that all the way from *Succoth*, in Egypt, to the *plains of Moab*, by Jordan, (Num. xxxiii. 48. 49) their times both of journeying and of resting, were governed by the CLOUD, and therefore, in effect, by “the commandment of the Lord;” (Exo. xiii. 20—22; Num. ix. 17—23;) I cannot believe that God, subversive of his own institution, would have given them direction to perform such a journey on a day which he had consecrated to rest and devotion.

But whence the necessity of supposing that the *twenty-second*, and therefore the *fifteenth* of that month was a Sabbath? It arises wholly from the *assumption* that the manna began to fall on the *sixteenth*, which is not certain, or even probable, as must, I think, appear to every one who will deliberately and thoughtfully read Exo. xvi. 2—12; for upon the supposition that the manna began to *fall* on the *sixteenth* all the events related in those ten verses must have been crowded into the evening of the *fifteenth* day, and which cannot be imagined, without supposing confusion in the divine economy, and a want of the usual time for the trial of Israel’s faith. To my apprehension, therefore, the events of the narrative referred to, with the times requisite for their occurrence, may be much more naturally and rationally calculated thus: On the *fifteenth* day of the month, (which I will suppose to have been the *fifth* day of the week,) late in the afternoon, Israel encamped in the wilderness of Sin. They came thither murmuring, and inclined to persist therein. Exo. xvi. 2, 3. That evening, the Lord by Moses, promised them the manna, and gave them some directions about gathering it. Ver. 4, 5. Then, too, he assured

them that “at even,” (without saying *what* even, or by *what* means) they should “know that the LORD had brought them out of Egypt ; ver. 6 ; also, that while in suspense, they should have “in the morning,” (not telling them *what* morning) a sight “of the glory of the LORD ;” ver. 7. That neither the evening nor the morning intended was yet specified, but to be looked for in faith and hope of the promised events, is evident from what follows : “And (ver. 8) Moses said, This shall be *when* the LORD” (who still reserved the times to himself,) “shall give you *in the evening* flesh to eat, and *in the morning* bread to the full.” These promises, probably, were all spoken on the evening of the *fifteenth* day of the month. During the *sixteenth* day, they were left in anxious waiting for the blessings promised. Here recollect, that if the *fifteenth* day of the month, was as supposed, the *fifth* day of the week, the *seventeenth* day of the month, must have been the *seventh* day of the week, and therefore the patriarchal Sabbath. Accordingly, on that day, the Israelites, however ignorant of its sanctity, received no direction to travel ; but “in the morning”—the morning of that day, according to promise, ver 7th, they, being convoked for the purpose, were favored with the sight of “the glory of the LORD, appearing in the cloud, which constantly went before them, and which, at that time, they beheld as “they looked toward the wilderness”—not the wilderness in which they were, but the wilderness of Sinai, whither they were going—and, as the glory they beheld was in an onward direction, they were thereby encouraged to hope that the Lord as he had promised to Moses, (Exo. iii. 1—12) would conduct them to Mount *Horeb*, and there give them still greater manifestations of his glory. See Exo. xvi. 9, 10. *Then* the Lord, who before had spoken

to them by Moses and Aaron, spoke to them out of the CLOUD, repeating and thereby confirming his promise, respecting both the evening and the morning grant. See 11th and 12th verses.

Hereupon followed the fulfilment of the promises thus made and confirmed. "And (ver. 13) it came to pass," as the Lord had spoken, "that at even," the even of the *seventeenth* day of the month, at the going out of the last patriarchal Sabbath, which began the preceeding even, "the quails came up," probably from the Red Sea, the Arabian Gulph, &c. ; "and (it being even, and they being weary of flying) covered the camp," the place of Israel's encampment, Providence so directing. On this occasion, the quails came only *that even*, though on a future occasion, they came daily for a *whole month*. See Num. xi. 19, 2. This as may be seen, Num. x. 11, was their after the second month of the second year of pilgrimage "And, (returning to Exo. xvi 13) in the morning," that is, the morning of the *eighteenth* day of the month, the day after the last patriarchal Sabbath, and therefore on the morning of the *first* day of the week, "the dew lay round about the host," which dew being exhaled, the manna appeared to the Israelites at the first sight of which "they (ver. 15) said one to another Man hu, *What is this?* For they wist not what it was. And Moses said unto them, This is the bread which the Lord hath given you to eat." Moreover, guided by divine inspiration, he directed them *when* and in *what quantities* to gather the manna, and especially that on the *sixth day*, (beginning with the *first day* it fell) they should gather a double quantity, because on the *seventh day* none would fall; the Lord thus showing them, by a rule which could not be mistaken, what day in weekly return, he required them to observe as a day of rest and

devotion. See from ver. 17 to ver. 31. In like manner, their week was constantly measured, and their weekly Sabbath constantly demonstrated during *forty years*, even till they came to the borders of the land of Canaan. See ver. 35, and comp. Josh. v 12. Beginning, then, with the *eighteenth* day on which the manna began to fall, the first Sabbath thereby indicated, was the *twenty-fourth* day of the second month of the sacred year, and which, I doubt not, was the *seventh* day, in weekly return from the creation-week; God choosing thus miraculously and unequivocally to make known the day which he had originally *blessed* and *sanctified*, when the knowledge of it was lost among men, and when no dint of human investigation could possibly have ascertained it.

Here I might safely discontinue the consideration of the present question; having, I trust, made it sufficiently probable, if not evident, that the *seventh* day of the week, measured by the falling of the manna, was the *very day*, in weekly return, which God originally *blessed* and *sanctified*. Gen. ii. 2, 3. But, to make an obscure part of Israel's history more plain and interesting, especially to children, I beg leave to add a brief journal of their travels, from the time they received the manna till they received the Law.

FIRST WEEK.

This week, I suppose the Israelites to have spent as follows: allowing them three days from the first falling of the manna before they removed—a time short enough for them to have acquired a practical knowledge of gathering and preparing that remarkable bread, which, thereafter, was to be their daily food.

1 d. w. 18 d. m. Manna began to fall.	} Stationary in the wilderness of Sin.
2—19—	
3—20—	
4—21—, after gathering the manna, they jour-	

neyed to **DOPHKAIH**. Num. xxxiii. 12.
[12 miles.]

5—22—, do. do. **ALUSH**. Num xxxiii.
13. [12 miles.]

6—23—, (Friday) after gathering a double portion of manna, they prepared for the Sabbath.

7—24—, they spent in Sabbatic devotions at **ALUSH**. So also say the Rabbins.

SECOND WEEK.

1 d. w. 25 d. m. after gathering the manna, they journeyed to **REPHIDIM**. Num. xxxiii. 14.

[8 miles.] Here they continued to the end of the second month, which consisted only of 29 days. See *Ling Sacra*, under *Iyyar*. Chald.

2—26—

3—27—

4—28—

5—29—. *Four days*; during which they must have been variously and constantly employed, as appears by the record of events referred to that station.— See Ex. xvii. xviii. chapters.

At this point I avail myself of the advantage arising from the date of Israel's arrival at *Sinai*: "In the *third* month, when the children of Israel were gone forth out of Egypt, the same day came they into the wilderness of Sinai." Ex. xix. 1. But here the question arises, What day is meant by the *same day*? No doubt they came to Sinai on the *same day* they left Rephidim; the journey, according to **BURRING**, being only 8 miles. Yet this could not be the sense of the date in question; nothing in the connection going to support it. I would fain have understood the day intended to mean the *same day* of

the month on which they left Remeses in Egypt, which we know was the 15th Num. xxxiii. 3. But this would be inconsistent with a tradition universal among the Jews, and generally accorded in by Christians, that the Law was delivered on the 50th day from the first Passover. Besides, the best Jewish authorities assert that their nation received the law at Sinai, on the *sixth* day of the *third* month, called *Sivan*. Some think the *same day* means the *day* bearing the same ordinal number with the month to which it belonged; or, in other words, that it was the *third* day of the *third* month. But the *Targum of Jonathan*, perhaps the best authority in the case, interprets the *same day* to mean *that* on which the month came in; thus making it to be the *first* day of the month. So understanding the date, it will appear that on the

1 d. m. on the 6 d. w., and therefore after gathering a double portion of the manna, the Israelites journeyed from *Rephidim* to SINAI. Numb. xxxiii. 15 [8 miles] and prepared for the Sabbath.

2—7—, (being the Sabbath) Moses went up to meet the Lord in the mount, and received a message to Israel. Ex. xix. 3-6.

1—3—, Moses convened the elders—delivered to them his message—received their reply, and reported it to the Lord. Ex. xix. 7 8.

4—2—, “the Lord said unto Moses, Lo, I come unto thee in a thick cloud, (meaning when he would deliver the Law.) “Go unto the people, and sanctify them to-day (the 4th) and to-morrow,” (the

- 5—3—,) during which two days Moses was required to urge the people to observe the utmost personal sanctity, “and let them,” thus instructed, “wash their clothes, and be ready against the third day : for the third day,” from that, which would be the
- 6—4— “the Lord will come down in the sight of all the people, upon Mount Sinai,” to deliver the Law. Ex. xix. 9—11. Comp. v. 16.

Still, however, it remains to be shown how it is true, that the law was given on the 50th day from the first Passover, or from the departure of Israel out of Egypt. For, as they ate the first Passover on the 14th of the first month, (*Abib* or *Nisan*), which contained 30 days, and left Remeses on the 15th, there remained, (including the day of their departure) 16 days of that month ; which, with the 29 days of which the second month (*Iyyar*) consisted, and the first six days of the third month, (*Siran*) amount to 5 days. Hence it is evident, that when the Jews say that the law was given on the 50th day from the first Passover, or from the *Exodus*, they must calculate the days in question, as they were *afterward* directed to calculate the time between the Passover and the Feast of weeks or Pentecost—a feast designed chiefly as an annual memorial of the giving of the law. This calculation, strictly made, runs thus ; The Passover-lamb was eaten on the 14th day, *at even*, that is, after sunset ; and so, when the next day had commenced. On the 15th, the *first* day of the Feast of unleavened bread, which accompanied the Passover, (Ex. xii. 17—20,) and again on the *seventh* or *last* day of that feast, they were required to hold a solemn convocation, and to abstain from all servile work : for which reasons,

each of these two days was called a *Sabbath*, whatever day of the week it might be. The 16th day began at sunset, when the first of these festival sabbaths ended, and was, therefore, called “the morrow after the Sabbath;” and from this *morrow*, the day on which the sheaf of first fruits was offered; not from the ending, but the beginning of the day, and therefore *with* it, they were to count *seven Sabbaths*, that is *weeks*, or 49 days *complete*, when came the 50th day, the first day of the *Feast of weeks*; so called because its time was ascertained by counting the seven weeks, or 49 days just noticed; as, afterward, it was called *Pentecost*, from the Greek word PENTEKOSTE *fiftieth*; it being the *fiftieth* day, beginning with the 16th of *Nisan*, the *morrow* after the first Sabbath of the Passover. See Levit. xxiii. 5, 11, 15, 16.

The pains I have taken on the 16th chapter of Exodus, to place the events of it in such order as to allow the requisite time for their convenient occurrence—and, on the subsequent history of Israel, so far as to show that they received the *Decalogue* on the day which, afterward, they were required to celebrate in the annual observance of the *Feast of weeks*, more commonly called *Pentecost*, are, as all attentive readers of this letter must perceive, if pains is taken, not with a view to any distinct advantage in the matter of dispute in which I am engaged—but, to contribute a mite toward the helping of those, whether children or adults, who are desirous to obtain a better understanding of the Holy Scriptures. Let not my worthy correspondent, however, suppose that I mean to treat him or his claims with neglect. For, if the Lord will, he shall hear from me, before long, on the question between us. Till then, I remain his friend and well wisher.

WM. PARKINSON.

LETTER X.

TO THE REV. MR. MAXSON.

July, 1835.

Dear Sir,—I now come to the chief question between us, namely, whether the *seventh* or the *first* day of the week should be observed as the day of rest and of public worship, under the Gospel dispensation. In your second letter to me, you say, “The whole difference between us on this subject turns upon the validity of the Decalogue.” Consequently, in my Reply, I confined myself to what you justly call “the Sabbath of the fourth commandment,” and which, in my humble opinion, I abundantly proved to have been peculiar to national Israel. This, however, I did in view of what subsequently, (and I hope successfully) I endeavored to establish; to wit, that the seventh day specified by the falling of the manna, and recognized by the fourth commandment, was the same day, in weekly return, which God originally blessed and sanctified, thus showing that when I contend that the Sabbath of the fourth commandment was peculiar to the Jews, I mean that it was so in regard to the manner of its observance, as specified by that commandment, and as illustrated and enforced by subsequent injunctions; for the day itself (aside from the characteristic peculiarities in its observance)

was the same which had been the *seventh* in weekly rotation from the beginning of the world. Nor do I give this explanation without being fully aware of the use you will make of it :—you will say, As the *seventh* day was the weekly Sabbath before it received its Mosical peculiarities, so it remains the Sabbath since divested of those peculiarities.

This, at first sight, seems plausible. But recollect, my brother, that we serve a MASTER, who “in all things has the pre-eminence”—a MASTER whom God the Father *delighted to honor*—a MASTER to whom patriarchs and prophets ministered, and for whose dispensation the two preceding ones, the patriarchal and the Mosaical, were only preparatory. “Your father Abraham,” said Christ to the Jews, “rejoiced to see my day ; and he saw it,” in prophetic vision, “and was glad.” And again He said, “Before Abraham was, I AM.” John viii. 56, 58. And an Apostle asserting, indeed, the fidelity of Moses, but maintaining the incomparable superiority of Christ, says, “Moses verily was faithful” (to God) “in all his house,” wherein he officiated “as a *serrant*,” and that only as subserving the future manifestations of the HEIR ; it being “for a testimony” (prophetically and typically) “of those things which” (more clearly) “were to be spoken after” as they are found recorded in the New Testament. “But Christ as a Son” (*the only begotten of the Father, full of grace and truth*, was faithful) OVER HIS OWN house, the Church of which he is Proprietor as well as Ruler.—Heb. iii. 5, 6.

The Mosaical dispensation, as well as the patriarchal, left obscurity on the way to God : “For the law made nothing perfect, but the bringing in of a better hope did, by the which we draw nigh unto God.”—Heb. vii. 19. Comp. chap. ix. ver. 8. The

sacrifices offered by the legal high priest, though often repeated, could not *take away sins*; Heb. x. 1. 4; but Christ, “by one offering, hath perfected forever them that are sanctified;” ver. 14. The legal high priest, as his offerings were not satisfactory to divine Justice, could only represent the people for whom he officiated in *the holy places made with hands*, those of the tabernacle and temple, and, of course, only before the *Schecheenah*, a mere symbol of the Divine Presence; but Christ, having *put away sins by the sacrifice of himself, entered into Heaven itself, now to appear the immediate presence of God for us*. Heb. ix. 24, 26. Nor did the legal dispensation comport with the promise which it so much labored to illustrate. God had said to Abraham, “In thy seed” (which is Christ, Gal. iii. 16) “shall all the nations of earth be blessed;” Gen. xxii. 18; but the Mosaic dispensation, as it was restricted to one nation, the Jewish, could not reach the extent of the promise. Not so the dispensation of Christ; for this, like the blessings of justification promised, extends to all nations. Go, said he *and teach all nations—Go ye into all the world, and preach the Gospel to every creature*. Com. Rom. iv. 13, and Gal. iii. 8, 22.

Now, as the dispensation of CHRIST, compared with that of *Moses*, is *new* and *pre-eminent*, it must be obvious that all the institutions appertaining to it, should also be *new* and *appropriate*, all serving to commemorate his death and resurrection; and that they should be sanctioned either by his *injunction* or by his *example*. Such they are. The *Gospel* reports and illustrates the great redemption wrought by him; Acts xiii. 28, 39. *Baptism* (while it implies his death, as also the death of the subject to legal hopes and sinful ways,) commemorates his burial and res-

urrection.—Rom. vi. 3—11 ; vii. 4 ; Col. ii. 11, 12. And, in partaking of the eucharistical supper, Believers *show forth the Lord's death till he come.* 1 Cor. xi. 26. These, rightly understood, will appear to be the “*three* that bear witness on earth ;” to wit, the *Gospel* called the *spirit*, it being the ministration of the Spirit ; 2 Cor. iii. 8 ; *Baptism*, denoted by *water*, the element in which it is administered ; Acts viii. 28 ; and the *Supper* signified by *the blood*, meaning the blood of Christ, the shedding of which is commemorated by the pouring forth of the wine used in this ordinance ; *and these three agree in one*, all having respected to the same person, and concurring to proclaim and commemorate him as the very Christ. 1 John v. 8.

But to the matter in question. The *seventh* day even under the patriarchal as well as under the Mosaical dispensation, had been observed as a weekly memorial of God's work of creation ; yet with this difference, that under the latter is served also as a memorial of his redemption of Israel out of Egyptian bondage.—Exo. xx. 8—11, and Deut. v. 12, 15. How much rather, then, should some appropriate day be observed under the Gospel dispensation, as a remembrance of the work of creation, grown still more ancient, and therefore more likely to be forgotten—and of redemption by Christ, so much more important than that of Israel out of Egypt, and which, under the present dispensation, like that under the former, should be had in constant and grateful remembrance. Now, to commemorate these great events, the observance of the *seventh* day could answer only in part ; it might still serve, as it had done, to commemorate the work of creation ; but with no possible propriety could it commemorate the more interesting work of redemp-

tion. Nor could this twofold purpose be so aptly answered by the observance of any other day, as it is by the observance of the first day of the week. For,

1. This is *emphatically* the *creation-day*, the day in which God created all the substance of universal nature *out of nothing*. "In the beginning," at once, by His own omnipotent WORD, "God created the heaven and the earth," that is, the elements of both, and of all things appertaining to them. Gen. i. 1. The word *hashamayim*, being plural, might more properly be rendered the heavens, as it is in chap. ii. 4. "And the earth was without form," a chaotic mass, "and void," or empty ; having neither inhabitants nor production. How different when finished ! Nevertheless no additional substance was produced out of nothing ; all that remained being only *formation* out of what strictly speaking, was created on the *first* day. Hence the distinction in these two modes of Divine operation, noted by the two appropriate terms *bara* and *gnasa*, the former signifying *created*, the latter, *made, fitted, finished, &c.* Accordingly, Moses, speaking of created substances, says *asher bara elohim lagnasoth, which God created to make* ; for the *lamed* prefixed to *gnasoth* cannot mean *and*, as in our translation, but *to*, as I have rendered it. Gen. ii. 3. Comp. the the 7, 9 and 19 verses. Yet, as none but the Almighty could have reduced the crude mass of created matter to order, or have formed organic bodies, or have given life, either animal or vegetative, Moses justly says, "In six days the LORD *made* heaven and earth, the sea, and all that in them is," because so many days he employed in bringing forth the finished universe of creatures ; though the substance of all was created out of nothing in the *first* day.

Most fitly, therefore, do we commemorate the work of creation, by observing the first day of the week, as corresponding, in weekly rotation, to the first day of time. And,

2. The *first* day of the week was *validly* the day of *redemption*. For though the Lamb of God, as the atoning sacrifice for the sins of those He represented, was offered on the *sixth* day, the acceptance of the sacrifice was not openly declared till the ensuing first day, when he was raised and discharged. From the time of his arrest, till the time of his resurrection, His enemies seemed victorious, and His friends were in anxious suspense. But His resurrection turned the tables. The assurance of this filled his enemies with perplexity, and his disciples with gladness. Matt. xxviii. 11—15; and John xx. 20. On the truth of this too, the hope of the Church entirely depends: "If Christ be not raised," Christians, "your faith is vain; ye are yet in your sins." I Cor. xv. 17. "But now is Christ risen from the dead, and become the first fruits of them that slept;" meaning both of *them* that had *slept*, and of all that ever should *sleep* in Him. Ver. 20. Comp. I. Thes. iv. 14—18. Others, it is true, were raised from the sleep of death before Christ; but as they were raised only to a mortal life and died again, Christ was the first that was raised to an immortal life; *death having no more power over him*. Rom. vi. 9. Comp. Acts xxvi. 23. Christ, in his resurrection, is said to have *become the first fruits*, because *therein*, He became the antitype of the sheaf of *first fruits* presented to the Lord, *on the morrow after the Sabbath*, that is, the first of the two sabbaths appertaining to the feast of unleavened bread. Levit. xxiii. 10, 11. The fulfilment too, of the type of first fruits, in the resurrection of Christ, is full of hope to the Church: for as the acceptance

of the first fruits, authorized the gathering in of all the harvest, so the acceptance of the risen Jesus, gives assurance of the resurrection and acceptance of all that sleep in Him, to a life of immortality and glory : *Because I live*, said he to his disciples, *ye shall live also*. John xiv. 19. Comp. Philip. iii. 21. Moreover,

3. On the first day of the week the *manna* began to fall. This has no dependence on the day of the month, nor on any course of human reasoning, but wholly on Divine demonstration. For on whatever day of the month the *manna* began to fall, it *must* have been on the *first* day of the week, the week thereby measured ; seeing it constantly fell *six* days in succession, and was suspended on the *seventh* ; this being the Sabbath. Now, as we know from the 6th chapter of John, that the *manna* was a type of Christ, and that he is most evidently set forth in the Gospel, so we know from the 2d chapter of the Acts, that the Gospel, after the resurrection of Christ, began to be preached on the day of Pentecost, which, as shown already, was the *first* day of the week, which day was thereby designated as the day which, in its weekly return, should constantly be appropriated to acts of devotion, and especially to preaching and hearing the Gospel. Besides, as on the *sixth* day of the week there fell a double quantity of *manna* preparatory to the Sabbath ; so, dividing time into a week of *seven* thousand years, it may be safely said that during the *sixth* day, the *sixth* thousand years, (in the 835th of which we now are) there must be a more extensive and a more abundant preaching of the Gospel of Christ, than ever before—that, by means thereof, “the whole earth may be filled with his glory,” preparatory to the great millennial Sabbath. Psal. lxxii. 19. For before the Sabbath, the

waters of the sanctuary will have become a river so deep and wide as to be impassable ; that is, so universally diffused, that no place will be found on earth where the Gospel will not be. See Ezek. xlvii. 5. Comp. Hab. ii. 14. How much work, then, within less than 200 years, remains to be accomplished by the *missionary angel* (an emblem of the gospel ministry) *flying through heaven*, (the region of the Church,) *having the everlasting Gospel to preach to them that dwell on the earth, even to every nation, and kindred, and tongue, and people.* Rev. xiv. 6. And, to secure success, that Holy Spirit, the ascension gift of Christ, bestowed on the day of Pentecost, has remained, and will still remain with the Church, preparing men for the work of the Gospel ministry, turning sinners from darkness to light, and exciting converts—nay rich worldlings also, to acts of benevolence, till all “the ransomed of the Lord” shall be gathered in, Is. lix. 21. Eph. ii. 10—14. Thus it will be made to appear, that “the Lord of host,” on whose infallible resources, gracious and providential, this work depends, and who, speaking of its performance, hath said, “Not by might, nor by power, but by my Spirit,” “will yet for this be inquired of by the house of Israel to do it for them,” and will, at pleasure, cause the *silver* and the *gold*, which he claims as his own, to be consecrated to his service. See Zech. iv. 16. Ezk. xxxvi. 37. Hagg. ii. 8. Mich. iv. 13.

Be not too confident, my brother, that any objections you have in store can overthrow what I have said, until you shall have read my next letter.

Yours in the Lord,
WM. PARKINSON.

LETTER XI.

TO THE REV. MR. MAXSON.

August, 7 1835.

Dear Sir,—You will naturally expect me in *this* letter, to consider the well known grounds of your principal objection to the contents of my last. In this respect, you shall not be disappointed. But, before I proceed, allow me briefly to recapitulate my reasons for believing in the revealed sanctification of the *first* day of the week.—1. It was *emphatically* the day of *creation*.—2. It was *validly* the day of *redemption*; it being the day on which Christ, as the SURETY of those He represented, was corporeally raised, and vicariously discharged.—3. It was the day on which, as typifying Christ in the Gospel, the manna began to fall. Comp. John vi. with Ex. xvi. Hence—4. It was *that* pentecostal day, on which the ascended Jesus according to promise *endued his disciples with power from on high*, by bestowing on them the Holy Spirit, as his ascension gift; and when (for the first time after his resurrection) he caused his Gospel to be preached; wherein he constantly exhibits himself as the *true bread*, the antitype of the manna. Moreover, by thus variously distinguishing the *First* day of the week, Christ plainly indicated it to be his will, that this day, in its

weekly return, should be statedly devoted to *sanctuary* purpose, and especially to the preaching and hearing of his Gospel. See Luke xxiv. 49. Acts i. 8. ii. 1—4. 14. &c.

With Sabbatarians, however, I am aware that all this, in reference to the matter under discussion, stands for nothing. You deny that Christ was raised on the *first* day of the week, and, to support it, deny that he was crucified on the *sixth* day of the week, commonly called *Friday*. Of the latter, you seem to be confident, because on the day of the crucifixion “was the preparation of the passover.” John xix. 14.

In order, then, to arrive at a Scriptural decision of this important question, it will be found essentially helpful to recollect some revealed facts respecting the passover, and the feast of unleavened bread, with its sabbaths, &c. The facts alluded to are these:—1, That the Israelites, at least in regard to their religious festivals, were required to observe a *new year*, beginning with the month in which they were brought out of Egypt. Ex. xii. 2. This month was first named ABIB, *new fruits or ears of corn*, [Ex. xiii. 4. xxiii. 15. xxxiv. 18. Deut. xvi. 1.] It was so called, no doubt, because at about that time “the barley was in the ear.” Ex. ix. 31. Comp. Levit. ii. 14. Afterward, however, it was called NISAN; Neh. xii. 1. Esth. iii. 7. This name, if derived from nus *to flee*, signifies a *flight*, and might be designed to remind Israel of their hasty departure out of Egypt. Ex. ii. 29—34. But if derived from nasas *to raise or display*, it may denote a *standard* or *banner*, raised or displayed; because that month (answering nearly to March, O. S.) was the season when armies, under their respective standards, were led forth to battle; II Sam. xi. 1. Jer. l. 2; or rather, because in that month the Lord had mar-

shall Israel under the directive CLOUD, as under his *banner*. Ex. xiii. 21, 22. To this, probably there is an allusion in Cant. ii. 4. —2. That on the 14th day of this memorable month, “*at even*, was the Lord’s passover,” the time when he He mercifully *passed over* the houses of the Israelites, but destroyed the *first born* in every house of the Egyptians. Ex. xii. 23. Levit. xxiii. 5. Num. xi. 1—5. xviii. 16.] God, when he instituted this ordinance, required the Israelites to observe it, in the first instance, as a kind of *prelude* to their redemption out of Egypt; Ex. xii. from 3 to 13, and from 21 to 23: and ever afterward, at the same time *annually* as a *memorial* of that redemption: see ver. 14th, and from ver. 24th to 28th. So the Lord’s Supper; for though He instituted it before He wrought the *great redemption*, His disciples are required constantly and *often* to observe it in memory of him, as the author of their redemption. Matt. xxvi. 26—29, and I Cor. xi. 23—26. The lambs for the passover, according to the Hebrew of Ex. xii. 6, were to be killed *between the two evenings*, by which are meant *noon* and *sunset*. See Ling. Sacra, under (*Sin. Beth.*) The middle hour between these two evenings is about 3 o’clock, P. M. the very, hour at which Christ, the Antitype of those lambs *yielded up the ghost*; for, counting the artificial day, as the Jews did, from 6 in the morning to 6 in the evening, the *ninth hour* was *three* in the afternoon. Matt. xxvii. 46—50.—3. That the day after the passover, the 15th of the month, was the *first* day of the Feast of unleavened bread, which lasted seven days;—also that, of these seven days, the *first* and the *last* were days of holy convocation; wherein the Israelites were not allowed to do any servile work, save what every man needed to eat. Exodus xii. 15, 16. Hence each of these holy convocations,

whatever day of the week it fell on, was called a Sabbath : as the first is in Levit. xxiii. 11. 15. This feast also the Israelites were required to observe annually in remembrance of their exit from Egypt ; because their haste was such, that they had to take their *dough unleavened*, Ex. xii. 17, 34.—4. That whereas this festival lasted seven days, it necessarily included a weekly or seventh-day Sabbath, as some one of its days—I say *some one of its days*, because the 15th or 21st, like any other day of that or any other month, would not always fall on the same day of the the week, but vary annually. Witness our memorable 4th of July.—5. That the Jews were required to calculate their sabbaths, both festival and weekly, from *even to even*. Levit. xxiii. 32. and Neh. xiii. 19.—6. That the feast of unleavened bread, though, strictly speaking, it began on the 15th, and lasted but seven days, yet, in common calculation, included also the 14th, and then consisted of *eight days*. The reason is, that on the 14th *at even*, unleavened bread began to be eaten with the passover. Ex. xii. 18. Accordingly JOSEPHUS says, “We keep a feast of *eight days*, which is called the Feast of unleavened bread.” Antiq. Book II. Chap. xv.—7. That whereas the feast of unleavened bread, thus calculated, included the time of the passover, it sometimes bore its name : “The feast of unleavened bread. . . which is called the passover.” Luke xxiii. 1. Comp. Mark xiv. 1. Hence it was, that the royal presents for this solemn occasion, though they consisted not only of lambs or kids, taken from the *flock*, for the paschal supper, but also of oxen &c. taken from the *herd*, and used as sacrifices on successive days of the feast, are called *passover offerings*.—See II Chron. xxxv. 7—9, and Comp. Deut. xvi. 1. Nay more ; as on the evening of the 13th, (when the

14th, the passover-day, commenced,) the Jews began what they call *cha. metz badeh*, that is, to *remove leaven*, so even the 13th day, came to be called (as in Matt. xxvi. 17;) “the first day of unleavened bread.” Frey’s Essays on the passover; p. 18.

Assisted by these authenticated facts, we know—1. The month in which Christ died; it was the same month, by annual return, in which, near 1500 years before, Israel was redeemed out of Egypt; namely, *Abib* or *Nisan*, the first month of the sacred year; the month which, in our calculation, corresponds to the latter part of *March*, and the former part of *April*.—2. The *day* of the month on which Christ died; “it was the preparation of the Passover;” John xix. 14; not the preparation *for* the Passover, as if, according to your opinion, it had been a day before the passover; or, according to the more general opinion, the day following the passover; which preparation was made for the *Chagigah*, the feast; but it was the *paraskeue tou pascha*, “the preparation of the passover” itself; which, according to the law, was to be eaten that evening. Hence we know that it was not the 13th, nor the 15th, but the 14th of the month; the day of the *Lord’s passover*. Levit. xxiii. 5. But there was another *preparation* on the same day, in the afternoon, and by which we know—3. The *day of the week* on which Christ died; it was the *preparation*, that is, (as the evangelist explains his meaning) “the day before the Sabbath,” for which preparation must be made. Mark xv. 42.—You gain nothing, my dear brother, by urging as you do, that the day following that of the crucifixion was the first of the two holy convocation-days, or sabbaths, appertaining to the passover week; for I believe the same; yet, knowing that the week under consideration, like every other week, must have in-

cluded a weekly Sabbath, I contend that the festival Sabbath, that year, fell (as it must have done once in seven years) on the weekly Sabbath. Hence that "Sabbath-day was an high day," having the sanctity not only of the festival Sabbath, but of the weekly Sabbath also; and requiring a preparation for each; for though on the festival Sabbath, ordinarily, so much might be done as to cook food for necessary use; Ex. xii. 16; yet when (as at that time) it fell on the seventh-day Sabbath, the superior sanctity of which prohibited even the kindling fire; as well as for the seventh-day Sabbath, on which it fell, had to be made on the preceding day. This also accounts for the special *ado* among the Jews, to have the body of Christ and those of the two crucified with him, taken down from the *tree* of the cross before sunset, when both these sabbaths, (measuring from that *even* to the next *even*) commenced; nay, the disciples themselves, and, with them, *Joseph* and *Nichodemus*, not only from fear of interruption from the Jews, but also out of respect for the Sabbath, were careful to have the body of Jesus decently interred before sunset. More light still on this fact. We know that the observance of the these annual festivals, and therefore of their respective sabbaths, was required only of *males*; Deut. xvi. 16.; but the Sabbath in question, Jewish *females* felt under obligation to sanctify; for those holy women, who had witnessed the crucifixion and interment of their blessed Lord, though, in haste, they "prepared spices and ointments" to embalm his sacred body, yet conscientiously forbearing to proceed in the work, *rested the Sabbath day according to the commandment*; that is, the *commandment* in Ex. xx. 8—11.: which enjoined the observance of the *seventh-day* Sabbath,—a Sabbath which remained in force till the resurrection of Christ.

Therefore when MARK calls the *even* of the day on which his beloved Master was crucified, "the preparation, that is, the day before the Sabbath," he must have meant that it was the day before the seventh-day Sabbath, though in that week, it was also the day before the first of the two festivals sabbaths of appertaining to the feast of unleavened bread, sometimes called the passover. For this we have the testimony of the Jews themselves ; who, in their vile book called *Toldos Jesu*, (p. 18.) says of Jesus, that, "He was put to death on the *ere* both of the passover and of the Sabbath ;" meaning on the *ere*, the afternoon, of the passover day ; which also was the *ere* of the Sabbath ; it being the afternoon when preparation was to be made for the Sabbath. In regard to the latter, they speak as the observers of Christmas do, when they speak of *Christmas-ere*, by which they mean the evening before Christmas. Now, all these circumstances considered, how evidently does it appear, that the day on which Christ died, (being, as Mark says, "the day before the Sabbath,") was the *sixth* day of the week commonly called *Friday*.

Thus, too, it is manifest, that Christ ate his last passover with his disciples a day sooner than the legal time ; that is, on the *even* of the 13th, when the 14th day had begun, and not on the even of the 14th, when the 15th day had begun. This is plain from the evangelic narrative, according to which Christ, having finished the passover, and instituted His own Supper, went immediately out, and entered the garden *Gethsemane* ; the place of his prayerful agony ; on leaving which, he was presently met by *Judas*, (who betrayed Him,) leading a multitude, among whom were the officers, sent from the chief priests and elders of the people, who (by His sufferance) laid hold on Him and led him to *Caiaphas*, the high priest,

before whom He was condemned and abused by the *Sanherdrim*; and “when the morning was come,” *they* (having spent all night in preparatory measures) bound Him, and delivered Him to *Pilate* the Roman governor; who, (though he confessed that he found no fault in Him,) to gratify the Jews, delivered Him unto them to be crucified; *and it was the preparation of the passover*, which according to the law, was to be eaten that evening; *and about the sixth hour*, twelve o’clock; when only three hours remained till the paschal lambs were to be slain in the temple, and their blood sprinkled on the altar, that they might be flayed, and vicerated, and roasted, in time for the supper, *at even*. John xix. 14, These circumstances were recorded, that it might appear how much the Jews neglected the stated solemnities of that day, to prosecute their malicious design against Christ.—And that this was the *fourteenth* day of the month, at the *even* of which was the *Lora’s passover*, is further evident from the care taken by the Jews that they might not be ceremonially defiled, by going into the *Judgment hall*, among the Roman soldiers and other Gentiles, “but that they might eat the passover;” not, as some think, the *chagigah*, the great feast of the 15th day, but the passover itself. John xviii. 28.

That Christ, in thus anticipating the legal time of the passover, did what no mere man had a right to do, is admitted; but in view of His divinity, every objection vanishes. By His divine *prescience*, He perfectly knew, that on the next day, the 14th, and at the very hour when the law required that the paschal lambs should be dying in the temple, He, as the Antitype of them, would be expiring on the cross. Nor was the variation from the legal time of observing the passover unprecedented. In the days of Moses, provision was divinely made, that those who,

on the 14th of the *first* month, the legal time of the passover, were either ceremonially unclean, by reason of a *dead body*, or were necessarily journeying *afar off*, might partake of it on the 14th of the *second* month. Num. ix. 9—11. So the passover was once observed in the days of *H Ezekiah*. See II Chron. xxx. 1—15. Why then, might not Christ, who knew that He was to die on the 14th of the month, observe the passover on the preceding evening? To me, however, a stronger reason for this divine arrangement appears. Christ knew that *in Him* all Mosaical institutions, as well sacrificial as sabbatical, were to be abolished; and therefore might choose, by anticipation, *then* to assert His *Lordship* over the *passover* as *before* He had done over the *Sabbath*. See Matt. xi. 8. Mark ii. 28. To the Jews, God had said, "Take heed to yourselves, and bear no burden on the Sabbath-day." Jer. xvii. 21. Yet, on a Sabbath-day, Christ said to a helpless paralytic, "Arise, take up thy bed, and go unto thy house;" and the man, instantly cured, immediately obeyed; "he arose and departed to his house." Matthew ix. 6. 7.

The design of this divine arrangement will recur, when I shall have answered another objection. According to II Chron. xxxv. 5, 6. 11, the paschal lambs were to be killed in the temple, and their blood was to be sprinkled by the priests. Wherefore, to the opinion that Christ observed His last passover with His disciples, a day before the legal time, it is objected that, for such purpose, the use of the temple would not *then* have granted, and that no officiating priest would have sprinkled the blood of a paschal lamb thus illegally killed. But, might not Christ, who, at the time of a former passover, claimed authority over the temple, have claimed the like authority again?

And could not He that constrained the owners of a *colt* to let it go, when His disciples, obedient to His order, said, *the Lord hath need of him*, have constrained a priest to perform this service? See John ii. 13—17, and Luke xix. 29—34. Nevertheless, I am much inclined to believe, that our Lord, regardless of legal ceremonies, observed *that* passover in conformity to its original simplicity; when there was no *temple* nor *tabernacle*, nor consecrated priests; and, therefore, that He made no use either of the Jewish temple or of the Jewish priesthood; but, as a sign that He rejected both, chose a *common place*, wherein, at that crisis, He caused His paschal lamb to be killed and roasted by *His own disciples*, as representing the whole Church, for whose sins He was about to be crucified and exposed to the fire of incensed justice. With Exodus xii. 6. compare Is. liii. 6—11. Matt. xx. 28. 1 Cor. v. 7. Gal. i. 4. Eph. v. 25. Hereby, Christ taught his disciples, that, for time to come, they were not required to attend the services of the Levitical priests, nor to observe the Rites of the Ceremonial law.

But (resuming the design of this⁷ heavenly arrangement) I am very much persuaded, that the abrogation of the Mosaical ceremonies, sabbatical, as well as sacrificial, was yet further indicated at that time; for, considering the unparalleled transactions of the next day, the legal day of the passover, and the awful day of the crucifixion, together with the terrible scenes then exhibited,—such as the preternatural eclipse, which lasted from the *sixth* to the *ninth* hour, that is, from 12 to 3, and the tremendous earthquake, by which the rocks were split—the graves opened, and the vail of the temple rent from top to bottom; and that all these prodigies occurred during the very afternoon when the lambs, according

to law, were to have been collected and killed in the temple and their blood sprinkled at the altar—considering these astounding scenes, I say, and remembering, withal, how much the attention of every order, from some motive, must have been attracted to Calvary, it seems to me wholly improbable, that the Jews observed the paschal supper that evening at all. What priest could have officiated in the trembling temple? Nay, what family, under such circumstances, could have been sufficiently composed to observe the paschal solemnity? Nor was the supposed interruption any more than a pledge of the further fulfilment of prophecy, by which that people, for having ascribed their civil prosperity to idols, and turned their religious solemnities into seasons of carnal hilarity, were threatened to be deprived of both; as they finally were by the Romans; whereupon, the Gospel Church, which originated in Judea and first consisted of Jews, was *allured* into the *wilderness* of the Gentile world, *whence*, according to prophecy, she has, ever since been receiving her *vineyards*, her particular branches. See Hosea ii. 11—17, and compare Matt. xxi. 43, and Col. ii. 16, 17.

To return. That Christ observed his last passover with his disciples a day before the legal time, is, I am aware, subject to another, and, in my opinion, a much more plausible objection, than either of the two noticed. It is founded on the testimony of two evangelists, generally understood to mean that Christ gave directions to his disciples to prepare for eating the passover on the same day on which the nation observed it; to wit, on the *fourteenth* day of the first month *at even*. The words alluded to, are those of *Mark* xiv. 12. and *Luke* xxii. 7. Mark says,—“the first day of unleavened bread, when *they*” (commonly understood of the Jews) “killed the passover, his

disciples said to him, Where wilt thou that we go and prepare, that thou mayest eat the passover?' And Luke says, "Then came the day of unleavened bread, when the passover *must* be killed;" that is, according to law and national usage, as currently interpreted. The day, however, on which the disciples made this inquiry of their Master and received his reply, could not have been the 14th of the month, the day of the passover; for that, as already shown, proved to be the day of the crucifixion; but it must have been the 13th, which was the *fifth* day of the week, commonly called *Thursday*. To establish this, and thereby to remove the obstacle and to answer the objection, I refer the reader to the *revealed facts* stated in the former part of this Letter, especially to Nos. 3, 6 and 7. Therein it will be found, that although the *feast* of unleavened bread was on the 15th, yet that *unleavened bread* began to be eaten with the *passover* in the even of the 14th, which therefore was numbered with the days of that feast, making it a feast of *eight* days; also, that whereas, preparatory to the passover, the Jews began *Chamet's ladel*, "to remove leaven," on the evening of the 13th, when the 14th commenced, so even the 13th came to be styled the *first day of unleavened bread*. Besides, as neither of the evangelists, in stating the above interview which took place between Christ and his disciples on the said *first day* of unleavened bread, has specified the *time* of the day when that interview occurred, I am at liberty to suppose (as I believe) that it was in the latter part of the day, when the first evening, (beginning at 12 and ending at 3,) was past, and when the other evening, (beginning at 3 and ending at 6, or about sunset) was considerably advanced. See No. 2 of the facts before refer-

red to. The objection, then, may be answered in either of two ways.

1. By observing that *Mark* and *Luke* speaking on the 13th, (Thursday) might fitly mention the next day, the 14th (the day on which annually *they* the Jews, *killed the passover*, and *when*, according to law "the passover *must* be killed") as being come; because no other day would intervene; it would commence at the then approaching sunset; and therefore, was emphatically *near at hand*. In the same sense Christ himself, on the said Thursday, when speaking of his death, though he *knew* it would not occur till the next day, the 14th, the day that would begin that evening, and that it would not occur till at the ninth hour of the day, 3 o'clock, P. M., the fixed hour of the paschal sacrifice, yet said *My time is at hand*. Matt. xxvi. 18. Comp. John xiii. 1. Or,

2. As each evangelist, in his chapter referred to, gives a narrative of events wholly relating to Christ and his disciple, (interrupted only by a brief notice of Judas's traitorous bargain with the chief priests,) I can see no substantial reason why each might not mean the very day within which he was speaking, to wit, Thursday, the 13th; for, though it was the day before the legal time of the passover, it was the day, at the even of which Christ, for the last time, would observe that ordinance with his disciples; and therefore the day on which, at that ever memorial juncture, *they* the Christians, (the disciples by the master's order) *killed the passover*, and *when* (for their use at that crisis) there was a *must be*,—"the passover *must* be killed." Agreeably to this interpretation of the words, Christ, when he said, *My time is at hand*, might respect, not only the time of His death, next day, but also the time of His anticipa-

ted passover, that very evening. Whoever shall read Matt. xxvi. Mark xiv. and Luke xxii., with care and candor, will, I think, be satisfied with one or the other of these ways of solving the difficulty, and answering the objection founded upon it.

I proceed. Having proved that when *Mark*, speaking of the *even* of the day on which his blessed Lord was crucified, called it "*the preparation, that is, the day before the Sabbath,*" he must have meant that it was the even of the day before the *weekly*, as well as of the day before the *festival* sabbath, and, therefore, that it was the even of the *sixth* day of the week, commonly called *Friday*—having I say, proved this, I shall find no difficulty in proving, that the day on which Christ rose from the dead, was the *first* day of the week commonly called *Sunday*. That he would rise on the *third* day, he had often foretold, [Matt. xvi. 21. xvii. 23. xx. 19. Mark viii. 31. x. 34. Luke ix. 22. xviii. 33. John ii. 19.] This his enemies remembered, while he lay in the sepulchre. Matt. xxvii. 62, 63. And that he *did* rise on the *third* day according to the *Scriptures* referred to, is positively asserted. See I Cor. xv. 4; also the conversation between Christ and the disciples, to whom he appeared on the day of his resurrection, as they were going to *Emmaus*. Luke xxiv. 13—24 particularly ver. 21, 22, 23, 24. But since, as already proved, He was crucified on *Friday*, "*the day before the Sabbath,*" and rose on the *third* day, by including both these days with the intermediate Sabbath Day, during which he lay in the sepulchre, any one may perceive that the day on which He rose was the *first* day of the week. And so say all the four evangelists. See Matt. xxiii. 1. Mark xvi. 2. 9. Luke xxiv. 1, 6, 7. John xx. 1. The seeming difference in their narrations of the event, as they have been happily

reconciled by several commentators, I pass without criticism or specification. All who candidly inquire how Christ, according to Matt. xii. 40, was “*three* days and *three* nights in the heart of the earth,” that is, under its surface, are referred, with confidence, to my first letter to you, for the true solution of the difficulty.

The Sabbatarian objection that each of the evangelist, in noting the time of Christ’s resurrection, omits the word *day*, is almost too puerile to merit notice. Nevertheless, as some of the illiterate are imposed on by it, I will briefly show its futility. Even a *Tyro* in the sacred originals knows that they abound with *clipses*. Nay, the mere English reader, by the help of our translation, is enabled to judge of this matter; for though the translators often found it necessary to supply a word or phrase, by way of explanation, they always distinguish such word or phrase, by directing it to be printed in *italic letters*. Recollecting this, any reader of the Bible will perceive that the inspired writers were much wont to omit the word *day*; as any day noted by its ordinal number in the month, or week, or festival to which it belonged; especially any day of a festival, which, like a week, consisted of a fixed number of days. To make the matter plain even to children, I will give a few instances, including the supply in a parenthesis. “In the fourteenth (day) of the first month.” Levit. xxiii. 5;—“in the first (day) of the month,” ver. 24;—“on the tenth (day) of this seventh month,” ver. 27;—“in the ninth (day) of the month at even,” ver. 32. “On the first (day) of the second month.” Num. i 1. 18. “On the twentieth (day) of the second month.” Num. x. 11. “Upon the first (day) of the first month—on the first (day) of the fifth month.” Ezra vii. 9. Sometimes the

word *month* is omitted, as, for instance, in Ex. xii, 18. In Ezek. xlv. 18. both *month* and *day* are omitted: "In the first (month) in the first (day) of the month," &c. But, among New-Testament instances, there is one remarkably analogous to that in question: "The first (day) of the (feast of) unleavened bread," &c. Matt. xxvi. 17. See also John vii. 37: "In the last day, that great (day) of the feast."

These omissions, too, of the words *day* and *month* will appear the more in point, when it is observed, that where events are noted, the times of which could not be known by any weekly or festival calculations, the word *day* or *month*, as the occasion required, is usually in the original. Among numerous places, see Num. iii. 15. Deut. xxi. 13. Ezra x. 16, 17. Acts xx. 18. Philip i. 5. Besides, the reason for the omission of the word *day* in the evangelic records of our Lord's resurrection, is, if possible more evident than in any of the instances above given; for each evangelist having just spoken of the Sabbath, which every reader knows was the *last* day of the week, sufficiently noted the *next day* by calling it, as each of them does, "the *first* of the week." To suppose that *you* can have a serious doubt whether the *first day* of the week be meant, would be to degrade your understanding.

Sabbatarian writers, however demanded by what authority we neglect the *seventh*, and observe the *first* day of the week? My reply, with some improvement of the subject, I must reserve for another letter.

Yours in cordial friendship,
WM. PARKINSON.

LETTER XII.

TO THE REV. WM. MAXSON.

September, 1835.

Dear Sir,—Sabbatarian writers, as noticed at the close of my last letter, demand of us, by what authority we neglect the *seventh* and observe the *first* day of the week. My reply follows :

The seventh day Sabbath, as specified by the manna, and recognized by the fourth commandment, was as I have already shown, peculiar to national Israel. Its observance was never required of the Gentiles ; and, like, every other institution peculiar to the Jews, it expired with the Mosaic dispensation, which was virtually *abolished* in the death of Christ. Eph. ii. 15. Accordingly, even Jews, on their believing in Christ, are declared to be *dead to the law* ; that is, to the legal dispensation, and consequently to the obligation of observing its institutions. See Rom. vii. 1—4. Why, then, should any labor to bring Gentile disciples under the legal yoke ? But, say you, the Sabbath was before the law—it was patriarchal as well as Mosaical : granted ; but so was circumcision—for though Moses, by divine direction, gave it to Israel, it was not *of him*, but *of the fathers* ; it did not originate under *his* ministry, but had accompanied the Abrahamic covenant, and served to distinguish the

ancestry of the *Messiah*, as the ceremonial law did to prefigure his attonement. See John vii. 22 ; Rom. ix. 4, 5 ; Heb. x. 1—14. Nevertheless, an attempt to impose circumcision on believers in Christ, under the Gospel, was regarded by the apostle as an attempt to put a legal yoke upon them, and thereby to make them *debtors to do the whole law*. Gal. v. 3. Read Acts xv. and Gal. iv. And in the same light, He regarded the conduct of those who presumed to judge Christians, by their observance or neglect of Mosaical institutions, whether ritual or sabbatical. Col. ii. 16. 17. Hence it is, that we do not observe the seventh-day Sabbath.

Nor do we, like many, observe the *first* day of the week, as a substitute for the *seventh* ;—that is, for the Jewish Sabbath, any more than we observe baptism as a substitute for circumcision ; or the Lord's Supper as a substitute for the Passover—for we believe that every shadow implied and respected a *substance*, and not another shadow. Thus circumcision, while it served to distinguish the *natural* posterity of Abraham, till the coming of Christ in the flesh, it also respected regeneration, whereby the *spiritual* seed of Abraham had been, and would be distinguished till the second coming of Christ. *Circumcision now is that of the heart* ; Rom. ii. 28, 29 ; Comp. Deut. xxx. 6. Again : *We are the circumcision, which worship God in the Spirit, and rejoice in Christ Jesus, and have no confidence in the flesh*. Philip iii. 3. *And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise*. Gal. iii. 29. Comp. Rom, iv. 9—14. v. i. 2. Gal iii. 14—28.—The same, too, may be said of the Passover The Lord's Supper, indeed, with regard to the time and ends of its institution, as noticed in a former letter, greatly resembles the passover ; yet the Lord's Sup-

per is not the antitype of the passover ; for the passover, while it commemorated Israel's redemption out of Egypt, typified not the *Lord's Supper*, but the *Lord's sacrifice* ; "for even CHRIST our PASSOVER is sacrificed for us" I Cor. v. 7. And in a similar manner, we should contemplate the Sabbath, both patriarchal and Mosaical. The former, while it served to commemorate God's rest from creative operations, might intimate also the rest which he would thereafter give to a peculiar people ; to wit, national Israel, in their release from Egypt ; and the latter, while, in like manner, it reminded Israel of God's rest, and of their own rest from the Egyptian yoke, served as a pledge of their promised rest in Canaan, and as a type, not of any natural day of literal rest, but of the Gospel day of gracious rest to the Church, from the bondage and toils of the legal dispensation ; —nay, more, the Sabbath, from the beginning, might be designed as a *symbol* and *memento* of that rest, both gracious on earth, and glorious in Heaven, *which remaineth for the people of God*. See Heb. iv. 3—9.

Besides, as we do not observe baptism in obedience to any command given for the observance of circumcision—nor the Lord's Supper, in obedience to any command given for the observance of the passover ; so neither do we observe the *first day* of the week in obedience to any command or injunction given for the observance of the Mosaical Sabbath ; the observance of the *first day* of the week being as peculiar to the Christian dispensation, as the observance of the Mosaical Sabbath was to the legal dispensation. Nevertheless, we observe the *first day* by an authority precisely tantamount to that by which the patriarchs, from *Adam* to *Moses*, observed the *seventh day* ; to wit, not by divine *commandment*, but by divine *EXAMPLE*. For, as GOD (ELOHIM, denoting a plurality in

unity ; Gen. i. 1, compared with Deut. vi. 4, and John v. 7,) having, as CREATOR, *finished* his work on the *sixth* day, rested on the *seventh* : so, *He* Logos, the WORD, *who was God*, and without whom “was not any thing made that was made, (John i. 1—3) having, as MEDIATOR, *finished* his work of atonement in his death on the cross (John xix. 30.) thereupon rested *forever* from any repetition of such vicarious work. Rom. vi. 9 ; Heb. x. 12. His human soul, which had been *exceeding sorrowful*, rested immediately in the heavenly *paradise* ; Luke xxiii. 43 ; and his natural body, which had agonized on the cross, presently rested in the tomb. And having received these, as reunited on the third day, and having, during “forty days,” given “many infallible proofs” of his resurrection, when he had authorized the preaching of the Gospel to all nations, He, in human nature, and in view of his gazing disciples, ascended on high, and entered into his *Mediatorial Rest*, even that *glory, which*, by covenant grant, *he had with the Father before the world was*. See Acts i. 2—11 ; Luke xxiv. 50—52 ; John xvii. 4, 5.

That the rest entered into by the divine Logos, on having finished the works appropriate to His state of humiliation, corresponded to, and respected that rest into which the divine ELOHIM had entered on having finished the works of creation, is expressly noted by an apostle :—“He that is entered into his rest, He also hath ceased from his own works, as God did from His.” Heb. iv. 10. It is true, indeed, that all who rightly enter into rest by faith in Christ, *cease from their own works*, as no longer seeking to be justified by them, and that all who enter into the heavenly rest, *cease from their own works* of present “labor and sorrow ;” yet, as only one person is here meant, (not many, as in verse 3 ;) and as this person is said to

enter into *his rest*, that which belonged to Him of right—nay, to have *ceased from His own works*—works peculiar to Himself, there seems to be a special propriety in understanding the words, as spoken of Christ, who, in His death on the cross, *finished His* vicarious atonement, and thereupon, *ceased from His own works*, not only from traveling, and preaching, and performing miracles, but also from *His works* of official obedience and sacrifice, done as the *Substitute* of all He represented. To this effect the words in question were interpreted by *Dr. Gill*. And, so understood, this apostolic assertion shows the safety of all true believers in Christ; for, as He, having finished His works of vicarious obedience, both active and passive, hath as a matter of right, entered into His glorious rest, “as the *Fore-runner* for us,” *we have boldness*, (an authorized freedom or liberty,) *to enter into the holiest*, that is, into the presence of God himself, *the holiest of all*: (having *liberty* of access to His *gracious* presence on earth, and to His *glorious* presence in Heaven;) *by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, His flesh.* Heb. x. 19. 20. Comp. chap. vi. 17—20. I return to Heb. ivth. Herein the apostle having shown that every rest spoken of in the Old Testament, had respect to the true rest by faith in Christ, and to the everlasting rest of the saints in heaven, fairly infers, (ver. 9.) that there remaineth a rest,” both gracious and glorious, “for the people of God;” and asserts, (ver. 10) that Christ with whom they are *joint-heirs*, hath entered into this rest, thereby securing to all true believers an entrance into rest with Him. Hence the exhortation, which follows in verse 11: “Let us labor therefore,” (by resisting sin, renouncing legality, and praying for faith,) “to enter into that rest, lest any man,” (among

those Jews who professed to receive the Gospel,) by returning to Judaism, or to a course of sin, “fall after the same example of unbelief,” or *disobedience*, exhibited in the sad fate of their unbelieving and disobedient ancestors. Moreover, that the apostle, in verse 10, speaks of Christ, is the more evident, in that he continues to speak of Him to the end of the chapter.

The scope, in fact, of all things appertaining to the legal dispensation, was to prefigure the incarnation, obedience, and sacrifice, of the promised SEED. Of this, however, the unbelieving Jews were ignorant; and hence “could not steadfastly look to the END of that which is *abolished*; to wit, the legal dispensation, the END, the fulfilling END of which is CHRIST, in whom that *shadow* was *realized* and *done away*. II Cor. iii. 13, 14. Nay, even some of those Jews who professed to be converted to the faith of the Gospel, remained much entangled with Judaism, and, by their example and influence, brought some of the Gentile converts to feel the same perplexity; in so much, that both were greatly distressed by the judgment which Judaizing teachers constantly passed upon them. Accordingly, the apostle, addressing Christians so troubled, dissuaded from admitting the authority of any such opinions or decisions respecting them; saying, “Let no man—judge you in *meat* or in *drink*,” such as was either prohibited or enjoined by the ceremonial law—“Or in respect of an *holy day*,” for not observing it; seeing that whatever Jewish festival it might be, the Gentiles never were bound to observe it, and that, whereas the Mosaic dispensation (to which it belonged) was abolished, even Jews, believing in Christ, were delivered from its obligation; —“or of the new moon,” the festivals of which were no longer required to be observed—“Or of the

σαββατων, the *sabbaths*, all times and days so denominated under the legal dispensation ; as the Jubilee Sabbath, the seventh-year Sabbath, the sabbaths of their annual festivals, and the weekly seventh-day Sabbath ; all *which* Mosaical institutions and observances, “are,” (continued the apostle) “a *shadow* of things to come : but the body is of Christ.” Col. ii. 16, 17.

Nevertheless, as the seventh-day Sabbath, from the beginning of the world, had been a memorial of Creation—and, from the giving of the law, a memorial also of Israel’s release from Egyptian bondage ; so it was pre-eminently fit and requisite, that, during the evangelical reign of Christ, (who, with the Father and the Spirit, is both the CREATOR of the world and the SAVIOUR of the Church,) some appropriate day should be weekly observed, as a memorial both of *creation* and of *redemption*. But what day of the week could so fitly answer this two-fold end as the *First*?—It having, been as already shown, the day on which ELOHIM, the *Triune Creator*, preparatory to formation, spake the substance of all things *out of nothing*, and the day on which the REDEEMER, the Logos *incarnate*, “having put away sin by the sacrifice of himself,” was raised and discharged, preparatory to the effectual calling, justification and glorification of His redeemed. See Rom. iv. 25, and viii. 30—34. Accordingly, as “God rested on the seventh day from all his work which he had made,” and, moreover, “blessed the seventh day and sanctified it ;” thereby suggesting it to be his will, that man should finish his week’s labor with the sixth day, and spend the *seventh* in holy contemplation and other acts of devotion ; so Christ, having on the *sixth* day (Friday) finished his work of redemption *on the cross*, and *rested* on the *seventh* day in the *tomb*, “blessed”

the *First day*, that is, *honored it* by his victorious resurrection, wherein the acceptances of his vicarious sacrifice was openly declared, “and *sanctified it*,” to devotional purposes, by vouchsafing his visible presence amid his assembled disciples, and by publishing to them the result of his death ; for “having made peace through the blood of His cross,” He came, and saith unto them, *Peace be unto you*. John xx. 19. “And after eight days,” (including the six intervening days,) that *First day* and the *next*, on which the disciples again assembled, He repeated the favor. “Then, came Jesus, the doors being shut,” as before, “and stood in the midst, and said, *Peace be unto you*.” Verse 26. And, that His disciples hereby understood it to be His will that they should weekly assemble on the day of His resurrection, for devotional purposes, is evident ; for we know, that near thirty years afterward, it was their constant usage to meet on that day ; and even at places distant from Jerusalem, where the example was set ; as, for instance, at *Troas*, and at *Corinth*. See Acts xx. 7. and I Cor. xvi. 2.

Nor does it appear, that Christ, after His resurrection, ever held a meeting with his disciples, or that his disciples after that event, ever held a meeting among themselves, to sanctify the seventh day as a Sabbath. Still, as the unconverted Jews continued to meet on the seventh day, the apostles, on that day, were careful to go into their synagogues, to preach Christ to them. Acts ix. 20. xiii. 5. 14—41. xviii. 4. For the same purpose our eastern missionaries, on the *worship days* of the heathen, go into their *Pagodas* ; and, as the native converts accompany their missionaries on those days to hear them preach ; so the Jewish converts accompanied the apostles, to share in the benefit of their ministrations.

This, in both cases, deserves commendation ; but, as persisted in without the above inducements, it is censurable. Accordingly, when the early converts to Christianity, whether from Jews or Gentiles, manifested that they felt either an obligation, or an inclination, to observe any of the *ordinances* of those from among whom they had been called, they were reproved for it and dissuaded from it. See Gal. iv. 1—12. and Col. ii. 18---23. The prejudices of education are very strong. Hence even some of those Jews who were renewed by grace, having been accustomed from childhood to a strict observance of the seventh-day Sabbath, felt scruples of conscience about omitting it, as they did also about omitting circumcision ; and, under this impression, might attend Synagogue worship, when there was no apostle there to preach Christ ; nay, some of them, contrary to the usage of the more enlightened Christians might for a time, convene together for devotional purposes, on the *seventh* day, besides meeting with the Church on the *first* day. These circumstances, no doubt, occasioned all that historians have said about the primitive Christians, as observing both days.

Such tampering with Judaism, however, soon became offensive to the Christian Church ; for *Ignatius*, who was so early a Christian as to have been a hearer and a disciple of the apostle John, used to say to his brethren, “ Let us no longer Sabbatize, but keep the Lord’s day, on which our Life arose.” *Epis. ad Magnes.* c. 9.

Some practical improvement of the subject, must be reserved for a concluding letter.

Yours, in Christian love,
WM. PARKINSON.

LETTER XIII.

TO THE REV. MR. MAXSON.

October 2, 1835.

Dear Sir—Agreeable to promise, I shall now make some practical improvement of the subject discussed in these letters. In doing this, I beg leave to advert briefly, to a few of the facts stated and proved, for the purpose of rendering them the more fixed and familiar in the mind of the reader. Let it be remembered, then,

1. That the 15th of *Nisan*, the *first* day of the *feast of unleavened bread*, sometimes called the *Pas-sover*, was the *first* of the two annual *convocations* appertaining to that feast—that this convocation, whatever day of the week it fell on, was called a *Sabbath*; (Levit. xxiii. 11—15)—that this day (the 15th) like any other day of the same or of any other month, did not always fall on the same day of the week, but varied annually; insomuch, that once in every 7 years (or thereabout) it fell on the *weekly* or *seventh-day Sabbath*—that, by the predestinated arrangement of him who “declares the end from the beginning,” the crucifixion of Christ took place on the 14th of *Nisan*, the day before the convocational Sabbath, which, that year, concurred with the weekly Sabbath; and therefore that, as proved, the day of the crucifixion was *Friday*, “the day be-

fore the Sabbath," *weekly*, as well as *festival*. Mark xv. 42 ; Luke xxiii. 54.

2. That in regard to the passover, facts stated in these letters show a remarkable accordance between the type and Antitype. Omitting lesser matters, the lambs for the paschal supper were to be killed on the *fourteenth* of the *first* month, *Abib* or *Nisan*, and between the two evenings, which was at 3 o'clock, P. M., the middle hour between 12 or *noon*, when the *first* evening began, and 6 or *sunset*, when the *second* evening began. And, on the *same* day of the *same* month, and at the *same* hour of the day, "Christ our passover was sacrificed for us" on the cross ; it being at about the *ninth* hour ; which, counting from *six* in the morning, was *three* in the afternoon. In respect of the types, see Exo. xii. 6, (original) and Levit. xxiii. 5. Then compare Matt. xxvii. 46—50 ; Mark xv. 34—37 ; Luke xxiii. 44—46. Again : as on the 14th was "the Lord's passover"—as on the 15th was the festival Sabbath—and as on the 16th, "the morrow after the Sabbath," the *first fruits* were presented ; so Christ was crucified on Friday, the 14th of *Nisan*—lay in the sepulchre during the Sabbath, the 15th, and rose on the 16th, "the morrow after the Sabbath," that is, on the *first day of the week*, and thus is "became the *first fruits* of them that slept," or that ever would sleep in him. See Levit. xxiii. 5, 10, 11, and comp. Mark xvi. 1, 2, 9.

3 That these letters contain decided evidence, that the day of Pentecost, on which the Holy Ghost descended, as the ascension gift of Christ, was the *first day of the week*. The fact is demonstrable by a due consideration of the law itself : "Ye shall count unto you from *the morrow after the Sabbath*, from the day that ye brought the sheaf of the wave-offering ; seven sabbaths shall be complete : even

unto the morrow after the seventh Sabbath shall ye number fifty days," &c. Levit. xxiii. 15, 16. To understand this injunction rightly, the reader must recollect—1. That *shabbathoth*, rendered *sabbaths*, (ver 15) is here used to denote weeks, and that *shabbath*, rendered *sabbath*, (ver. 16) is used to denote a *week*. Hence this festival was called "the feast of weeks." Exo. xxxiv. 22; Deut. xvi. 10, 16; II Chron. viii. 13. This is so obvious, that *Targumists*, and all commentators, Christian as well as Jewish, are agreed in it. In like manner, the corresponding Greek word, *Sabbaton*, both singular and plural, is used to denote a *week*, See Mark xvi. 2, 9; Luke xviii. 12. 2. That the seven weeks be counted from the morrow after the Sabbath, were not to commence when that morrow *ended*, but when it *began*; it being the day when "the sickle might be put to the standing corn." Deut. xvi. 9. 3. That the seven weeks were to be *complete*, making 49 days and consequently, that the *morrow* after the *seventh Sabbath*, that is, *week*, had run out, was the *fiftieth* day, according to Levit. xxiii. 16. Hence this festival had its Greek name Pentecost, the *fiftieth*. Acts ii. 1; I Cor. xvi. 8. 4. That although the Sabbath mentioned Levit. xxiii. 11, 15, was the first of the two convocational sabbaths appertaining to the feast of unleavened bread, yet that in the year of our Lord's crucifixion, this Sabbath, (as noticed above, and as proved in Letter vii, part 1,) fell on the weekly, or seventh-day Sabbath. Now, beginning with the "morrow" after that Sabbath, I mean with the morrow after the Sabbath during which Christ lay in the sepulchre, and therefore with the first day of the week—nay, with the very day on which Christ arose, and counting seven weeks complete, that is, 49 days, you will find them to end with a *seventh-day*

Sabbath, and consequently that the next, the 50th day, was the *first day of the week*.

By way of making a further and a more practical improvement of the subject embraced in these letters, I shall consider several things in relation to the day which most Christians profess to sanctify.

Even the name or names by which it is most fit and proper we should denote this day. To many, this may seem trivial. That it is a matter of minor importance, I readily admit; and would, by no means, have it magnified into any thing like a criterion of Christian character, or even of Christian fellowship or affection; being persuaded that Christians equally devout differ in their phraseology, according to education and usage. Nevertheless, believing as I do, that the first day of the week is, by weekly rotation, the *first day of time*—the *first day* on which the manna fell—the *first day* of the Redeemer's resurrection life—the *first day* on which the Gospel of the risen Saviour was preached; and, withal, that it was the day on which the Holy Ghost, according to promise, descended as the witness that Jesus was "glorified;" (John vii. 39; 1 Tim. iii. 16;) believing, I say, and having, I think, shown that our blessed Lord hath been pleased thus variously to honor and distinguish the first day of the week, and thereby so manifestly to *sanctify* it, that is, that is, to set it apart as a day of Christian worship, and especially to be employed in preaching and hearing the Gospel, it seems to me most fit and proper, that we should chiefly distinguish the day by an appellation correspondent to the dispensation to which its observance is appropriate, and under which we live.

Hence, to call the first day of the week *the Sabbath*, as most Christians do, is obviously inconsistent;

the very name savors of Judaism, and tends to confound the *Christian* with the *Mosaic* dispensation. Christ arose, not on the Sabbath, but "when the Sabbath was past," and the "first day of the week" had commenced. Mark xvi. 1, 2, 9. The word *Sabbath*, in fact, as the appropriate name of a day, is peculiar to Judaism. Shavath, *rest* or *rested*, occurs it is true, in Gen. ii. 3 ; but shabbath, *Sabbath* is not to be found till in the account of the manna. Exo. xvi. According, from that time, the seventh day, (its weekly return being ascertained by the falling of the manna,) was uniformly styled *the Sabbath* by the inspired writers. So that day was constantly named by Christ and his apostles ; but it does not appear that either he or any one of them ever gave the appellation *Sabbath* to the first day of the week.

Nevertheless, some Christians, though they observe the *first day*, seem to think it cannot be duly sanctified under any other name than that of *the Sabbath* ; and some writers have fancied that they find New Testament authority for so calling it. This fancied authority they derive chiefly from the word *sabbaton*, as used by three of the Evangelists in relating the resurrection of Christ. See Mark xvi. 2, 9 ; Luke xxiv. 1 ; and John xx. 1. That *sabbaton*, by regular declension, is the gen. pl. of *sabbaton*, and that *sabbaton* is constantly used to denote the seventh-day Sabbath, I readily admit. An instance occurs in Mark xvi. 1—"And when the Sabbath [tou Sabbatou] was past, [or *through*,] Mary Magdalene and Mary the mother of James and Salome, had brought [to the tomb of Christ] sweet spices, that they might come and anoint him. And [ver. 2] very early in the morning, tes mias sabbaton *the first of the Sabbath*, &c. But, if *sabbaton* here means a day, the *first* of this day can mean nothing other than

what is before expressed by *very early in the morning*. And, admitting the same acceptation of the word in question, the same tautology must occur in ver. 9, and in Luke xxiv. 1, and in John xx. 1. Sabbaton, therefore, in the places just referred to, cannot mean *Sabbath*, as denoting *a day*, but as denoting *a week*. Comp. Levit. xxiii. 15. So our learned translators understood the word as used by the Evangelists ; and accordingly represent each of them as saying that Christ rose [not on the *first* of the Sabbath, but] “on the *first* of *the week*,” that is, on the *first day* of the week ; “when the Sabbath was past” or *through*. Besides, the word in dispute is found in a connection wherein few, if any, will venture to say, that it means a *Sabbath day*. I allude to the words of the Pharisee, in Luke xviii. 12 : *Nesteuo dis tou sabbatou*, literally, *I fast twice of a Sabbath*. But how could he keep two fasts on one day ? To say, he meant that he omitted two meals on the Sabbath, is puerile. Moreover, according to *Rabbinical* authority, the Jews, even the poorest of them, were required to eat *three* meals or *feasts* on the Sabbath. But, understanding the Pharisee as speaking agreeably to the usage of his sect, who, at that time, fasted on the *second* and *fifth* day of each week, his words are plain ; he said, as in our version, “I fast twice in the week ;” which was on *Monday* and on *Thursday*. If sabbatismos, *a sabbatism*, in Heb. iv. 9, have any respect to the first day of the week, it can only be as this day is an evangelical *symbol*, and a weekly *remembrancer* of the Church’s present rest *in* Christ, and of her future rest *with* Christ.

To avoid this obvious inconsistency, many Christians, though tenacious of the Jewish name Sabbath, yet qualify it by prefixing the epithet *Christian* ; calling the first day of the week *the Christian Sabbath*.

But might not those Christians who observed the *seventh* day, with equal—nay, with much more propriety, call *that* day the *Christian Sabbath*? that being the day known in Scripture as the Sabbath. Besides, if it be proper to call either day *the Christian Sabbath*, why is it not equally proper to call the Lord's Supper *the Christian Passover*?

Shall we, then, call the day under consideration *Sunday*? So far, indeed, as etymology is concerned, there is just as much propriety in calling the first day of the week Sunday, as there is in calling, as we do, the second Monday, the third Tuesday, &c., each name being of heathen origin, and an acknowledgement of some one of their idols. The heathen nations having received the notion of a weekly division of time by tradition, from their patriarchs, *Ham* and *Japheth*, and having through ignorance of the Supreme Being, addicted themselves to the adoration of the heavenly bodies and of other agents, natural or imaginary, dedicated the days of their week to these objects of their idolatrous worship. While their idolatry was confined to "the host of heaven," they dedicated the days of their week to the *seven planets*, as then called, including the sun; but the northern nations, having extended idolatry to other objects, made some variation in the dedication of their seven days. The first, as being esteemed the most honorable, they still dedicated to the sun, the most illustrious of their deities. This day the Saxons called *Sunna-dæg*, the sun's day; hence Sunday. The second they dedicated to the moon, the planet next to the sun in conspicuity and usefulness. This day they called *Monan-dæg*, the moon's day; hence Monday. The third they dedicated to *Tuisco*, the most ancient idol of the *Teutonicks*, and which is thought by some to be the same with Mars, the god of

war. This day they called *Tiu's-day*, Tiu's day ; hence Tuesday. The fourth to *Woden* or *Odin*, the supreme deity of the Scythians, and supposed inventor of the arts. This day they called *Wodnes-day*, Woden's day ; hence Wednesday. The fifth they dedicated to *Thor*, the god of thunder, corresponding to the Jove of the Greeks and Romans. This day they called *Thor's-day*, Thunder's day ; hence Thursday. The sixth they dedicated to *Frigga*, the Venus of the north, and called *Frig-day*, Frigga's day ; hence Friday. The seventh they dedicated to Saturn, an idolized planet, and called it *Seter-day*, Saturn's day ; hence Saturday. This heathen nomenclature may be innocently retained, at least in civil usage ; provided we reject the idolatry in which it originated. The planets and elements, as the creatures of God are all good and the means of much good to us. Therefore, to call the days of the weeks by names derived from them, is harmless ; but we must not, like the heathen, dedicated the day of the week to them. That *Sunday* was tolerated among the early Christians, as a name of the first day of the week, is evident ; for so the day was called by Tertullian *commonly*, and even by Justin Martyr *occasionally*. But, though they so far conformed to heathenism as to call this day of the week *Sunday*, it does not appear that they so far conformed to Judaism, as ever to call it the *Sabbath-day*.

There is, however, no necessity for compliance, in that matter, either with Judaism or heathenism. Merely to note the weekly order of that day, the verbal denomination of which is in question, it is sufficient to style it the *First day*, that is, the *first* of the week. So it was designated by each of the Evangelist ; and so it is noted by the Society of Friends ; who also, in like manner, note the other days of the

week, that is, by their ordinal numbers, *second, third, &c.* Thus Moses specified the days in the creation—week, the first week of time, Gen. i. Nevertheless, to distinguish the first day of the week, as the day on which the body of our Lord was raised from the dead, it is eminently proper to call it the *Lord's day*. By this appropriate name, it was certainly and commonly known and honored among the primitive Christians: for the apostle John, addressing the Churches of Asia, saith, "I was in the Spirit on the *Lord's day*," without giving any explanation, what day he so styled. Rev. i. 10. If anyone think, he meant the Gospel dispensation by the *Lord's day* his notation was wholly superfluous; all knowing the dispensation under which he wrote. Others say, is not every day the Lord's? Yes, but for this very reason, it must be evident to every unprejudiced mind that he must have meant some certain day, that was appropriately styled the *Lord's day*. And if he had meant the *seventh day*, (as Mr. Burnside thought,) he would doubtless have styled it the *Sabbath*, as he and the other apostles—nay, Christ himself, had constantly denominated that day. It is therefore manifest, that John by the day which he called the *Lord's day*, must have meant the *First day of the week*, the memorable day of our Lord's resurrection. "This is the day which the Lord hath made," as a symbol of our rest under the Gospel, and of our final rest in Heaven: "we will rejoice and be glad in it." Psal. cxviii. 24.

I regret having had to cover so much paper with words about the mere name of the day; but having touched the question, I could find no earlier stopping place. Nor am I willing, even now, to drop the question about naming the day under consideration, without adding that, in my humble opinion,

Christians will find it a relief both to the *ear* and to the *conscience*, to observe the following, or some similar variety in expression. When in conversation about worldly matters, and especially when holding such conversation with persons of the world, if we have occasion to name the first day of the week, let us call it *Sunday* ; but when conversing among ourselves, and especially if about our privileges on *that* day, let us call it the *Lord's day*, that we may therein acknowledge Him by whom we enjoy those privileges. A like difference, too, may be fitly made when naming the day in construction with a town denoting some institution, as such institution may be *moral* or *devotional*, *human* or *divine*. For instance, to distinguish a school taught on the First day of the week, from schools taught on other days, let us call it a *Sunday school* ; and, to distinguish a devotional meeting held on that day, from similar meetings held on other days, let us call it a *Lord's day* meeting. Thus the apostle to distinguish the eucharist from ordinary meals, styled it *Kuriakon deipnon*, "the *Lord's Supper*." I Cor. xi. 20.

Contrary to expectation, I must beg leave to reserve the balance of what relates to practical improvement, for next week,—Yours in the Lord.

WM. PARKINSON.

LETTER XIV.

TO THE REV. WM. MAXSON.

October 9, 1835.

Dear Sir,—In continuance of the practical improvement begun in my letter of last week, the next thing in relation to the Lord's day, is to consider the extent of the obligation to observe it. This obligation I understand to be commensurate with the Gospel report of the institution. And as this report is divinely authorized to be made to *all nations*, to *all the world*—nay, to *every creature* of the human race, all, of every nation, as it is made known to them, are, by divine authority, required to observe the *Lord's day*: 1. In acknowledgement of God as their Creator, and the Creator of the world they inhabit; "I," saith Jehovah, "have made the earth, and created man upon it; my hands have stretched out the heavens, and all their host have I commanded." Is. xlv. 12. "O Lord, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches." Ps. civ. 24. "In him we live, and move and have our being." Acts xvii. 28. "Come, then, let us worship and bow down; let us kneel before the LORD our Maker." Ps. xcv. 6. And 2.—In acknowledgment of Christ, as the only Redeemer and Saviour of creatures, circum-

stanced as we are : “This is a faithful saying, and worthy of all acceptation, that *Christ Jesus* came into the world to save sinners ; neither is there salvation in any other.” Acts iv. 12 ; 1. Tim. i. 15. So the Christians who lived next to the times of the Apostle, understood the obligation to observe the *first day* of the week ; *Ignatius*, who was a hearer and an associate of the Apostle John, and who suffered martyrdom under Tragan, in his letter to the Magnesians, urged that “this day of the Lord, this day of the resurrection, should be honored as the *first and most excellent* of days.” And *Justin Martyr* [Apology 2. ad finem] says, “The Christians assemble together on this day, because it was the day of the *creation of the world*, and of the *resurrection of Jesus Christ*. In vain, therefore, do any profess to believe in God as the Creator, or in Christ : the Redeemer and Saviour, who do not religiously observe the Lord’s day, whether they understand it to be the *first day* of the week, or the *seventh*.”

Hence it becomes requisite to consider *how* the Lord’s day should be observed. Not, surely, as a day of recreation, by spending it, as many do, in strolling, or in riding or sailing. Nor should it be spent in lounging, even at home, and much less in taverns or tippling-houses, in which many, it is to be feared, spend most of their weekly earnings, so requisite to the support of their needy families. Nor in reading such books as serve only to gratify and promote worldly mindedness, and sensual inclinations ; or even in such reading as would be proper and useful on other days, but is not adapted to the character of *that day* : I mean the reading of *news*, merely civil or mercantile, or of works merely historical or literary. The very style of the day, in fact, suggests how it should be spent. It is the Lord’s day, and therefore

should be spent in the Lord's service. 1. This day, in its weekly return, should be hailed with gratitude and gladness, as an appropriate *remembrancer*, both of *creation* and *redemption*: "This is the day which the Lord hath made," as a symbol of our spiritual rest, both gracious and glorious; "we will be glad and rejoice in it." Moved by these considerations, Christians might severally and fitly begin their Lord's day devotions by singing, [at least repeating] a verse or more of some appropriate psalm or hymn, as—

"This is the day the Lord hath made,
He calls the hours his own," &c.:

or

"Welcome sweet day of rest,
On which the Lord arose," &c.

With affections thus elevated, we shall find it pleasant and profitable to spend a few moments, at least in private prayer. 2. We should, as at all times, so especially on the Lord's day, eagerly embrace all opportunities of reading the Holy Scriptures, *through faith*, in which "we understand that the worlds were framed by the word of God; [Heb. xi. 3. Comp. Gen. i. 1 and Rom. i. 20:] and that Christ, "who was delivered for our offences, was raised again for our justification."—Rom. iv. 3—25. Having united in family worship, as well as observed private devotions, all favored with the opportunity and ability, should be careful to attend at some place where God is publicly worshipped in the name of Jesus—thereby openly acknowledging the CREATOR and the REDEEMER.—Such was the usage of Paul; Acts xx. 7; and such, too, was the charge which he gave to Christians. Heb. x. 25. Comp. I Cor. xvi. 2. *All*, I say, should thus assemble, because all are indebted to God for their creation and preservation; Acts xvii. 24—28—because "he hath appointed a day in the which he will judge the world in righteousness," by him

whom "he hath raised from the dead," ver. 31 ; because there is salvation in Christ, whose resurrection-day we observe ; "neither is there salvation in any other ;" Acts iv. 12 ; and because he hath commanded his ministers to *teach all nations*, [Matt. xxviii. 19] and to *preach the Gospel to every creature*. Mark xvi. 15. Comp. Luke xxiv. 47.

It is true indeed, that in this and in every civilized country, there are neighborhoods, and even villages, the inhabitants of which have no places of evangelical worship to which they may resort, nor any evangelical teachers, to whose instructions they may listen ; but if, in any such neighborhood or village, there reside some Christians, these, however few, should "not neglect the assembling of themselves together," remembering that our blessed Master hath said, "Where two or three are gathered together in my name, there am I in the midst of them." Matt. xviii. 20. If no more suitable place can be had, they can meet in one of their own houses, changing the place from time to time, as convenience may require or suggest. Such Christians should not only meet themselves, at least on every Lord's day, but should endeavor to prevail on their families and neighbors to meet with them, for whose edification they should employ such gifts as they have received from the Lord. At each meeting, let one read a chapter of the Bible ; let two or three in turn, lead in prayer, interspersing these services with "psalms, hymns and spiritual songs." Occasionally, let some one, the best qualified, read a printed sermon ; and, at other times, if any have the gift of exhortation, let them use it. See Rom. xii. 6—8. Perhaps, too, by making an effort for the purpose, a preacher, once in a while, might be had, of whose coming general notice should be given. Or, probably, by applying to the

Board of some evangelical Mission Society, a stated supply of preaching might be obtained. This, it might be hoped, would soon, under divine blessing, be followed by the constitution of a Church. A Sunday school also might be got up, to the great advantage of many children, and even of adults, especially of such, young or old, as need to be taught to read. It would not only keep many from various evil pursuits, but afford them the means of getting much useful knowledge. Nay, should Christians be found so dispersed and separated as not to be able even to hold a social meeting, let each remember, at least, that the *first day* of the week is emphatically the Lord's day, and spend it, as much as possible, in his various service; as in reading his word, and such other religious books as they can severally procure, accompanied with prayer, and praise, and mediation. See Ps. i. 1, 2; lx. 1, 2; lxxvii. 12. Jer. xv. 16.

Preparatory, then to the due observance of the Lord's day, it must be obvious, that all to whom the report of the institution has come, should endeavor to have their week's work finished by Saturday evening, that all their secular avocations may be suspended during the ensuing day. Nay, in this respect, it will be found highly advantageous to them, to retire earlier on Saturday evening than they usually do on other evenings, that they may rise earlier on Lord's day morning than they usually do on other mornings. Let Christians, especially, remember and imitate those *holy women* who went early to the *Sepulchre*. Early meditations on the tomb of Christ, vacated by his resurrection, after "He had put away sin by the sacrifice of himself," may be very conducive to our spiritual comfort; it may be the means of our enjoying more abundantly "the power of his resurrection," the *forgiveness of our sins*. Read Matt. xxviii

5. 6. Mark xvi. 6. Luke xxiv. 1—5. 13—53. also John xix.

To promote the convenience, regularity, and tranquility of our Lord's day devotions, both domestic and public, every member of every household is concerned. Any member of a family, by staying out late on Saturday night, or by lying abed on Lord's day morning, may incommode all the rest. Let this be recollected by husbands, wives, and children; also by domestics and apprentices; nor let it be forgotten by *visitors*; that no *one* or *more* of any household may retard or interrupt the duties appropriate to *that day*, which the Lord specially claims as *his own*.

That all secular pursuits (excepting only works of *necessity* and *mercy*) should be suspended on the Lord's day, is taught, (as shown in these letters,) by *divine example*, in reference both to the *seventh* day and the *first*. God, having finished his works of creation on the *sixth* day, *rested on the seventh*; thereby teaching Adam and his immediate posterity, to cease from ordinary labor on that day; and Christ having finished his vicarious obedience and sacrifice on the *sixth* day, thereupon "ceased from *his own works*, as God did from his." Comp. Gen. ii. 2. with Heb. i v. 10. Thus we are taught,—1. To cease from our secular avocations on the *Lord's day*, in commemoration of His rest; and—2. To cease from any reliance upon our own works, for justification before God, in acknowledgment of the all-sufficiency of Christ's vicarious "obedience unto death," for the salvation of all who believe in him. It is "not of works, lest any man should boast." Eph. ii. 9. To obtain justification, we *work not* but *believe to the saving of the soul*. Heb. x. 39. Comp. Rom. iv. 4—6. x. 4—11. If unbelievers hence take occasion to say, It matters

not, then, how we live ; I must remind them that, as unbelievers, they are under the law, and bound to observe and to satisfy it *perfectly*, as the only condition of delivering themselves from its penal curse. Gal. iii. 10 Hence it is, that no human being can be justified in that way. Rom. iii. 20. And as to believers, their chief regret is, that their obedience is so imperfect, their practical godliness so deficient ; knowing that, (if believers indeed,) they have been “created in Christ Jesus unto *good works*, which God hath before *ordained* that we should walk in them.”—Eph. ii. 10. Regenerate believers, though made to forsake *evil-doing*, and taught to abhor all notions of *meritorious-doing*, are, nevertheless, cautioned against *nothing-doing*, and exhorted “not to be weary in *well-doing*.” Gal. vi. 9. Heb. vi. 11, 12.—The *rest* of believers is not a *rest* of indolence : for, though made free from the yoke of bondage, Christ, by whom we enjoy this freedom, says to us, *Take my yoke upon you*, &c. Even our heavenly state, though called a *rest*, will not be a state of *supineness*, but of adoration and praise. Rev. vii. 15.—Of that glorious rest, as well as of our present gracious rest, the day we hold sacred, is a delightful symbol. Let us, therefore, spend it in acts of lively devotion, and so “rejoice and be glad in it.”

The consideration that the *first day* of the week is emphatically the *Lord's day*, should constantly restrain all rational persons, of whatever age or condition, from making it a day of self-gratification.—Hence, let not men of business make it a day of mercantile pursuits ; let not those who are confined to worldly avocations during six days, make it day, either of indolence or of amusement ; let not the avaricious add it to the days of their labor or traffic ; let not those *given to appetite*, make it a day of gorman-

dizing at home or abroad : let none say, It is the only day we can spare for visiting or receiving visits—the only day we can call *our own*, to enjoy the pleasures and advantages of the steamboat, the car, or the carriage. Let not even children say, To-day we are at liberty, and we will spend our time in play ; let not servants and apprentices say, To-day our masters have no control over us—we will go where we please, and act as we choose ; but on the contrary let all, at every return of this day, think and say, This is the *Lord's day*, and we are required to spend it in his service. Moreover, all should consider that it is a wise and kind provision divinely made, that during one day in seven, we might be released from ordinary avocations, (not for the purposes of sensual indulgence,) but that we might, to better advantage, use the means appointed for our moral culture and spiritual edification. Accordingly, all heads of families should lessen, as much as possible, all obstructions to such advantages, and use all their influence, and all their lawful authority, to bring all appertaining to them under the means of evangelical instruction, as at other times, so especially on the *Lord's day*. To this end, they may do much by *early training*—much by seasonable and well-tempered persuasion ; but most by a constant and well-ordered example : and when all these fail, even compulsion, in some instances, may be justifiable—nay, advisable ; I mean in the case of *minors*, whether children or apprentices. For these, even the most refractory of them, if restrained from pursuits of amusement on the Lord's day, will, generally, rather go to a religious meeting, than be compelled to stay at home. There, are, indeed, extreme cases, in which it is difficult to determine what is best to do. But in this as in other matters, let every parent and master, endeavor to “keep

a conscience void of offense toward God and man." Happy is that householder, who, like *Joshua*, can say, "As for me and my house *we* will serve the Lord."

Here it seems requisite, that, in some way, I should advert to the long disputed prerogative of civil governments, to interpose their influence toward suppressing the profanation, and promoting the more general observance of the Lord's day. This question, much as it has been perplexed by conflicting opinions and arguments, appears to me to be susceptible of a rational and scriptural decision. At present, however, I shall touch it but lightly and briefly.

Civil government is manifestly a divine institution ; nor is it any less evident, that civil rulers, though like other men imperfect, are promoted to their respective stations by Divine Providence : "For promotion cometh neither from the east, nor from the west, nor from the south. But God is the Judge : he putteth down one and setteth up another." Psal. lxxv. 6. 7. Accordingly, "the powers that be," at any given time, "are ordained of God," either as a blessing or a scourge. Rom. xiii. 1. Now if the public observance of one day in seven, as a day of rest from secular pursuits and of attendance on the means of religious instruction, be regarded as beneficial to mankind, it must be obvious, that the influence of civil government, so far as it serves to promote such observance, must be a providential favor conferred on any nation or commonwealth. That such observance is beneficial to mankind, reason and revelation concur to show. No competent naturalist, it is presumed, will deny that both man and beast, by ceasing from labor during one day in seven, will thereby receive, weekly, such a renewal of vigor and animation, as to be enabled to perform the more

service, per month or year. Neither will any judicious moralist, for a moment, hesitate to admit, that the popular observance of a weekly day of rest and of mental culture, is promotive of good morals in any nation or civil community. And we know that the wisest of human kings has estimated the character of a nation by its standard of morality : *Righteousness saith Solomon, exalteth a nation : but sin is a reproach to any people.* Prov. xiv. 34.

Now, as all civilized nations (properly so called) acknowledge divine revelation ; and as every such nation, (or, at least, a majority of its inhabitants profess to believe the Christian religion,) is popularly styled “a Christian nation,” it seems proper that the government of every nation so styled, should recognize the Christian religion : that is, so far at least, as to acknowledge its revealed authority, and to sanction the observance of its appropriate and specified day of rest and devotion. This, however, should not be attempted in imitation of Judaism. The Sabbath [designated by the *mana*, and recognized by the fourth commandment, was, as shown in my second Letter, peculiar, to national Israel. Therefore, neither that commandment, nor any other divine injunction, obliging the Israelites to observe the seventh day, can, consistently, be so transferred to Gospel times, as to oblige either the Gospel Church, or Gentile world, to observe either the same day, or any other, as a day of weekly rest and devotion, under the Christian dispensation. And it has always been owing to an oversight of this fact, when the framers of a civil government have united with it “an establishment of religion ;” thus producing a civil kingdom with “a worldly sanctuary ;” for, however such kingdom may resemble the Jewish monarchy, it is manifestly inconsistent with the kingdom of Christ :

My kingdom, saith He, is not of this world. John xviii. 36. The Church of Christ, though *in* the world is not *of* the world. John xv. 19. But, to the matter in question. Like the authority for observing the patriarchal day of *rest*, the authority for observing the Lord's day, is, as shown in my third Letter, wholly *exemplary*; and hence, like that, it has no civil penalties annexed to the neglect of the institution. Two things, nevertheless, are reasonably and justly required of every civil government, in relation to the Lord's day.—1. That, at least in times of peace, it should suspend all its public doings and conveyances on that day, excepting only in cases of necessity; that so, by *example*, it might teach all incorporate bodies and all individual citizens to do the same. And—2. That it should provide, by law, for the peaceable and undisturbed assemblage of all within its jurisdiction, who may choose to attend the public worship of God, at any place, on the Lord's day or at any other time. Both these branches of civil duty are supposed to be authorized by the government of these United States for though our Constitution happily decides, that "Congress shall make no law respecting an establishment of religion," it authorizes Congress to regulate civil institutions, and leaves all citizens to enjoy liberty of conscience.—Thus our government, while in regard to the observance of the Lord's day, it wisely avoids *compulsion*, allows its legislature fully to guaranty protection.

It should be recollected, however, that while the Gospel dispensation, like the patriarchal annexes no civil penalties to the neglect or desecration of its appropriate day of weekly rest and devotion, it leaves all offenders against the institution liable to such temporal judgements as God shall please to inflict upon them, and abundantly shows that all who die

in impenitence and unbelief, must under the guilt of this sin, as of all their other sins, “appear before the judgement-seat of Christ,” to receive the just but dreadful sentence, “Depart ye cursed into everlasting fire.” It is an awful fact, too, that most of those who do not religiously observe the Lord’s day, do commonly profane it ;—some, in excursions by land or water, under pretense, perhaps, of seeking health—others, by resorting to places of sport or amusement ; while many, too poor or too penurious to indulge in such expensive gratifications, abandon themselves to the meaner vices of tippling, swearing, and ridiculing religion. Moreover, by neglecting to observe the Lord’s day, they neglect his worship, and treat with contempt “the Gospel of his grace, which makes known the only remedy against our final condemnation : “for if we sin wilfully,” that is obstinately persist therein, “after that,” by Gospel report, “we have received the knowledge of the truth, there remaineth no more sacrifice for sins ; but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries,” the opposers of truth and righteousness. Let such remember that it will be a “fearful thing to fall into the hands of the living God.” See Heb. x. 26—31.

These letters are submitted to the careful perusal and candid investigation of all into whose hands they may come. Like every thing else that I have published, they abound with imperfections. Let not the reader however, impute all their literary inaccuracies to me ; for many of these are typographical. Such, for instance, is the - over *omicron* in *sabbaton*, (nom. sing. ;) whereby it has the same quantity as *omega* in *sabbaton*, the gen. pl. ; also the use of the word *town* instead of *term*, both of which occur in Letter ix.

A word to my worthy correspondent.—Understan-

ding, brother Maxson, that you and your friends have thought it unfair that my letters have been published while yours have been withheld, I feel it to be due to the editor to say, that the blame, if any, is not to be attributed to him, but to me. Having, at the commencement of my third letter, observed, that it was not my design to prosecute a dispute with you, but to lay my views of the the sabbatic institution before the public, the editor [then brother Crosby] justly considered that an immediate reply from you to each of my letters was not called for, especially as most of what I was then writing, had no direct bearing on the matter of difference between us. Besides in consultation with the editor we agreed that it was best for me to proceed, without interruption, to the end of what I had to say, that you might then in like manner and to better advantage, respond; having all my letters before you. When brother Going resumed the editorship of the paper, he was dissatisfied with the course taken, and wished to insert your letters; but on hearing my reasons in favor of continuing the course adopted, he consented; admitting, as brother Crosby had done, that it was the best course, to avoid the appearance and effect of a controversy between brethren, and the most likely way to confine us *both* to the subject under discussion. Nor did I, or either of the editors, suppose that it would take me half so long as it has, to arrive at a conclusion. But such have been my other avocations, at home and abroad, that I could be no more expeditious.

The inconveniences which you and your whole fraternity are under, by reason of your sentiments in relation to the Sabbath, are such as convince me that you act, in this matter, conscientiously. Nevertheless, as conscience itself is greatly governed by ed-

uation and habit, you should recollect that we may be *conscientiously* wrong. See Acts xxiii. 1, and xxxvi. 9—11.

The editor of the American edition of Burnside, as I learn from his letter to brother Crosby, felt grieved at my imputing to him a mistake made in your first letter to me. If he was not the author of the note to which I referred, he, of course, stands acquitted ;—the note must be attributed to Mr. Burnside himself. And if the information upon which you misquoted Dr. Lightfoot, was not derived from that note, perhaps you can tell whence you did derive it.

Your brother, the editor of a paper at Shenectady, is entitled to my sincere thanks, for correcting a mistake I made in my first letter, in regard to the time of Paul's complaint against Peter.

Satisfied as I may be, that my views of the subject discussed in these letters, are, in the main, correct, I do not forget that Solomon hath said, *He that is first in his own cause seemeth just ; but his neighbor cometh and searcheth him.* I expect therefore that you will *search me* ; trying all my positions and arguments by divine revelation. And when you shall have done so, if any thing shall appear in the fruit of your labors, which is not anticipated in these letters, and considered as needing a further supply, I will by divine permission endeavor to answer it.

As my labors have occupied so much time, you probably are ready to publish a letter every week, till you get through. Indeed, if you should think all my letters to be, as your brother thought my first was, that is, "extremely vulnerable," your task must be extremely easy. Wishing you every blessing, temporal and spiritual, I conclude.

Your friend and fellow servant in the Lord,
WM. PARKINSON.

MR. MAXSON'S REPLY.

LETTER XV.

TO THE REV. WILLIAM PARKINSON.

November 6, 1835.

Sir,—It was not till I saw a notice in the American Baptist, that I was apprized of the arrangement respecting our correspondence ; but I am satisfied that you should have an opportunity of laying your views of the sabbatic institution before the public without interruption. My last two letters were forwarded to the office before I was acquainted with your design.

The subject matter of this discussion is in my estimation, of great importance to the Church. She ought as a body, and all her members respectively, well and properly to understand the mind of Christ on the subject in question ; for it is for his honor and glory, as well as for the interest of every Christian, that all things pertaining to the kingdom of Christ, should be done in perfect accordance with his will. Discussion I believe to be useful ; and, on the subject between us, necessary in order “that we may all speak the same thing, and that there be no divisions among us, and that we may be perfectly joined together in the same mind, and in the same judgment.” I. Cor. i. 10. I concur with you in wishing to avoid the appearance and too frequent effect of controversy

between brethren ; and shall therefore as briefly as I conveniently can, give you my opinion on the subject before us, and endeavor to meet the objections you have presented, as I come to them.

Having in my third letter shown that the sabbatic institution recorded in Gen. ii. 2, 3.—was of a moral character, although the appointment of the seventh day was positive, and therefore might be repealed by proper authority : and that the sabbatic law recorded in Ex. x. 8—11, was founded upon, and framed in perfect accordance with its original institution ; I proceeded in my last letter to show the adaptation of this precept, with the Sabbath it enjoins, to the whole family of man ; and that it was not restricted, nor made peculiar to national Israel. When penning this letter I was not apprized of the course you have subsequently taken in regard to this point. When you asserted that “the Sabbath of the fourth commandment” was peculiar to national Israel, I verily thought you intended to be understood as speaking of the seventh day. But if I now understand what you have stated in your sixth letter, (July 17,) you mean it was peculiar to them only in regard to the manner of its observance. I think however the terms you used in your first letter (January 30) warranted me in understanding you as I have stated. You have there considered the observance of the the seventh day under the Gospel dispensation, *decidedly anti-evangelical*. But if by “*the observance of the seventh day*” you have only intended the peculiar manner in which the Jews were required to observe it, I might have spared you the trouble of reading a reply to your arguments in support of your position ; for I fully agree with you, that the Christian Church is not required to observe a *Jewish* Sabbath,

The sabbatic institution being thus relieved of the of the incumbrance of Jewish severities, penalties, and ceremonies, it is for any thing that I have yet seen, adapted to the moral and religious wants of the Christian dispensation. It is, with the institution of marriage, unlike all subsequent institutions. It was instituted by the appointment of the seventh day in its weekly returns, as you admit, immediately at the close of God's creative operations, while man was in a state of innocence, and, as it was made for man, (Mark ii. 27) it must have been adapted to his circumstances. In the several dispensations anterior to the Jewish, although the moral aspect of human affairs had become changed; man having fallen and become exceedingly wicked, and in these dispensations the instituted ordinances of worship were probably widely diversified and differed much from those subsequently given to national Israel: still the same day was deemed by the all wise Legislator of all dispensations the most suitable season for weekly rest and devotion. The Sabbath thus viewed, although observed upon the same day in its weekly return, derives its dispensative appellation from the rites enjoined upon it by the several dispensations in which it is used. Thus the Sabbath, as observed in the worship of God by our first parents before their fall, was the *paradisaical* Sabbath—from that to the flood, the *antediluvian* Sabbath, Observed as it undoubtedly was, by the saints in the patriarchal age it was the *patriarchal* Sabbath. Consequently, when the same seventh day, in its weekly returns, was observed with the ordinances of the Jewish worship, it was the *Jewish* Sabbath. In like manner, when observed in the Gospel dispensation with the ordinances of the Christian religion, it is the *Christian* Sabbath, unless it shall appear that God has formally abrogated it

by repealing the sabbatic law that instituted it. If he has the New Testament must contain the repealing act.

The Sabbath in its institution, was not typical of any subsequent event or circumstance resulting from the fall, or the introduction of the Gospel, as I think every person must admit since sin had no existence in the world when it was instituted. Nor does the pen of inspiration so represent it to my understanding, and I think to no other person, with sufficient clearness to authorize him in deciding against its present validity. It may be assumed, that the Sabbath was typical of the rest of Canaan, and of the gospel dispensation, or of the seventh and last thousand years of the world, or millenium; but when it is recollected that God has not authorized these assumptions, they should be considered merely as visionary. But, were these positions authorized by inspiration, still as it is admitted and with scriptural propriety, that the weekly seventh day's rest is typical of the more glorious rest of the saints, after death, in the paradise of God. Heb. iv. 9; from which appears the adaptation of the Sabbath to the Gospel dispensation; as its typical uses have not all yet been accomplished, and will not be till the last Saint shall sabbatize with Christ in his father's kingdom.

I concur in your remarks upon the applicability of the Sabbath to be different meridians and hemispheres of the earth, in your fourth letter, (June 5,) and also in your views of the identity of the seventh day of the original institution, with that enjoined in the fourth commandment, as stated in your fifth letter, (June 19.) In connection with your observations, I will add in evidence of their correctness that the seventh day of the Jews, appears to have been very extensively known and respected by the most ancient Gentile nations. *Josephus* against *Apion*, b. ii.,

says : "There is not a city of the Grecians, nor any of the Barbarians, nor any nation whatsoever, whither our custom of resting on the seventh day hath not come." Philo, as quoted by Grotius, in his *Truth of the Christian Religion*, remarks, concerning the seventh day, "It is a festival celebrated not only in one city or country ; but throughout the whole world." He quotes Homer and Callimachus, to the same effect. And also Suetonius, in his *Siberius*, as saying that "Diogenes used to dispute at Rhodes on the Sabbath." And "Theophilus Antiochenus, to Antolycheus concerning the seventh day, which is to distinguished by all men." And adds, "That the memory of the seventh day's work was preserved not only among the Greeks and Italians, by honoring the seventh day, but also among the Celts and Indians, who all measured the time by weeks." This is affirmed by other authors of the Assyrians, Egyptians, Arabians, Romans, Gauls, Britons and Germans.

Now, when it is considered how widely scattered over the earth these nations were, and that in the age referred to but little or no intercourse was had among the most of them, the reader will readily discover the difficulty of accounting for this remarkable agreement in their sentiments and practice relative to the seventh day upon any other hypothesis than that of the early institution of the Sabbath. For it cannot be supposed that the Jews, who were generally hated and whose religious peculiarities were despised, could have given a religious custom to the whole world, and this, too, in a period when their nation was in its minority. The only rational and natural conclusion is, that the division of time into weeks, together with the knowledge of the Sabbath, was handed down to them by Noah and his family, and thus spread with

the increasing and spreading population of the earth. I will further add, that there appears to have been an entire uniformity among all nations in regard to the beginning and ending of the week. That is, the seventh day of the week among the Gentiles uniformly corresponding with the seventh day of the Jews. The reader will also see that these citations support the remarks I made in my last letter to you, showing that the Sabbath Day of the fourth commandment was not peculiar to the nation of the Jews.

I think we are now agreed that the *seventh* day (if this term is more acceptable to you than the Sabbath,) of the fourth commandment was obligatory on all the Gentile world at the time the law was given, as well as on the Jews, and this is settling an important point. If it should be supposed they were ignorant of their duty in this respect : still they were as inexcusable in this, as they were for their neglect of other religious duties, of which they are supposed to have been ignorant. It is not probable that they would retain an accurate knowledge of its duties, when they had lost the knowledge of true religion in other respects. What God had made their duty, however, still remained their duty, and this could not be affected by giving the law to the Jewish nation. But I see no good reason for objections to the Sabbath of the fourth commandment, rather than to the *Patriarchal* Sabbath. You admit that the seventh day, in its weekly returns, was the same, and it has not been shown that the restrictions of the former were more severe than that of the latter ; or that there was any essential difference between them. If, as you say, the original Sabbath was promulgated ; not by commandment ; but by example, and that its duties were to be learnt by the example of God in his resting on that day, from all his works ; the example in this

case must be the rule and measure of the duty required. He rested on the seventh day from all his work, Gen. ii. 2, 3. This entire rest, then, was enjoined by his example, which is precisely the duty enjoined by the fourth commandment, Ex. xx. 10. And we may learn the nature of this restriction by our Lord's exposition of the subject in Matt. xii. 1—13. Luke iv. 9, and several other places, from which texts with their connections, it appears that it was lawful to do good on the Sabbath day; or, in other words, the performance of such work as is dictated by mercy, or necessity, is in accordance with the spirit and design of the fourth commandment. This was more probably the design of our Lord in his instructions on this subject, than as you suppose, viz. to teach that the restrictions of the commandment might be infringed with impunity, on account of its richly and expiring state. No child of God can complain of the injunction to "*Remember the Sabbath day to keep it holy.*"

From the foregoing illustrations it appears that the Sabbath derived no new character or qualification from the fourth commandment. And that subsequent instructions and prohibitions given to Israel directly by Moses, as well as the corporal penalties of its violations, which, in some particulars were limited to the circumstances of the Jews while in the Wilderness, and which are not known in the fourth commandment, are what constituted it the *Jewish Sabbath*. It is also evident that the Sabbath as enjoined in the fourth commandment was not peculiar to national Israel, of which I think you will be satisfied upon perusing these remarks. You are aware of the hazardous situation in which the sentiment which I have been laboring to correct is placed, by the view we have taken of the subject, and have anticipated me as saying,

what every intelligent, unbiased person, who has examined this subject, must be constrained to say, namely, that the seventh day originally appointed the Sabbath, divested of its Jewish peculiarities, remains still the Sabbath unless abrogated by proper authority.

The fitness of this day to the solemnities of the Christian religion, I must defer to my next.

I remain yours in the Lord,
W. B. MAXSON.

LETTER XVI.

TO THE REV. WM. PARKINSON.

November 13, 1835.

Dear Brother,—I come now, as I proposed in my last, to consider the seventh day as a proper season for the worship and solemnities of the Christian religion. I wish however, to notice, in the first place, the objections you have proposed to this in your sixth letter, (July 17.) The pleasing and exulting recollections to which you have called my attention, respecting the pre eminence of our divine Master Jesus Christ over Moses—the Gospel dispensation over the Mosaic—and the priesthood and sacrifice of Christ over those which were under the Levitical law, I hope ever to delight in, as must all true believers in Christ. But I do not see what bearing they have upon the subject before us. That the Gospel dispensation, compared with that of Moses, is new and pre-eminent, I grant. And also, that all the institutions particularly pertaining to it are new—that is, they must be instituted by the authority of Christ, as head of the Church; the ministration of the *Word*, of *Baptism*, and of the *Lord's Supper*, are doubtless the most prominent; but these affect not the subject in hand. The Christian dispensation has, indeed, a

new Sabbath, endowed as it is, with the worship and ordinances of the Christian religion, in the same sense that the ministration of the Gospel is new. But the preaching of the Gospel is, in fact, as ancient as the fall of man, and it has been published in every dispensation in such manner, and by such symbols, as God saw fit to appoint; but the authorized change which took place in the manner of publishing it in the Christian dispensation, emphatically entitled it to the appellation of a new institution. Had the Sabbath been originally designed for, and limited to national Israel, it would have been contained in the handwriting of ordinances, (Col. ii. 14) and consequently abolished with it. Whatever there was in the Sabbath peculiar to that people, or the Mosaic dispensation, I agree was abolished. The *Jewish* Sabbath was abolished—but the *patriarchal* Sabbath, which was the same with the original institution, as written in the fourth commandment, remained, as well as the other precepts with which God associated it.

You suppose the seventh day can, with no possible propriety, commemorate the work of redemption, although it might still serve as a memorial of creation; and that both these events could not be so properly commemorated on any other day as the first day of the week.

I will presently notice the reasons you assign; but wish first to observe, that it is not the day itself, but the duties to which it is devoted, that waken recollections to divine subjects in the Christian's mind.—In the absence of some conclusive indication of the divine will, we should be naturally led to conclude that the day which was originally designed as a season for innocent beings to commune with God, and learn his will, and subsequently, for guilty men to remember their Creator, call his works to mind, and

seek his blessing, and, as you suppose, to remind the Hebrews of their deliverance from bondage, that God designed it as the most proper season in which all his works of *creation*, *providence*, and *grace* should be brought to mind. But, if this day cannot be a proper memento of the latter work, because it was not originally appointed for this purpose, the same difficulty must attend the observance of the first day of the week ; for upon this ground, it could not be a fit reason to commemorate the work of creation. And, if it require, as you believe as well as myself, that the time must be divinely appointed to make it a proper memento of either, the Sabbath has certainly the strongest claims to religious distinction. The ground taken here by those who contend for the unsuitness of the Sabbath for Gospel purposes, is assumed and maintained only in opposition to facts, as well as revelation. The Christian Church, worshipping on the Sabbath do, for ought their opponents can say to the contrary, enjoy as much of the divine presence, and take as much pleasure in Gospel institutions, when thus engaged, as those who observe the succeeding day. But I come to your reasons :

1. As a reason for the peculiar fitness of the first day of the week for this two-fold purpose, you observe that “ it is *emphatically the creation-day*.” It is, indeed, true that God, *in the beginning*, or on the first day of time, did create the chaotic mass, which was subsequently arranged and put in order, of which the vegetable and animal kingdoms were subsequently made ; but it could scarcely be said to be a world. If it were proper for men to appoint a season to commemorate *distinctively* the respective productions of the divine Word, *chaos* might be celebrated on the first day of the week, this being all that was created on this day. By reasoning thus, however, the analogy be-

tween the two appointments of a day of commemoration is lost in selecting the first effort of God in *creation*, and what is generally supposed to be the last in *redemption*. Besides, God has decided the first day of the week to be the most unfit season that could be appointed to commemorate any of his creative operations, by appointing the seventh and last day of the week for this purpose. This day was created a Sabbath, and God has ever claimed the entire sovereignty over it. See Is. lviii. 13. Mark ii. 28. This plea for the observance of the first day was as good in the first age of the world as it ever has been since, and seems to be an impeachment of the discernment of the all wise Creator, for not selecting it at first for the weekly day of rest, instead of the seventh. I do not mean to charge my venerable correspondent with originally making this irreverent suggestion. The first to whom I recollect seeing it ascribed, was Justin Martyr, who offered it as a reason, in want of a better, for paying some religious distinction to *Sunday*, as he termed it. In short, if the first day of the week have any divine warrant for its observance in the New Testament, it needs no help on this account.

2. Another reason you assign for the distinction here claimed for the observance of the first day is, that "*it was validly the day of redemption*." I shall have occasion to notice your remarks under this head more particularly on considering your seventh letter. At present I would remark, that if it were granted, that not only the resurrection of Christ, but all the remarkable events said to have taken place on this day, actually occurred upon it, they could not have rendered it the most proper season of Christian worship without a divine appointment to this effect.—Now, as none of those events are mentioned as giv-

ing importance to the day on which they occurred, by any of the inspired writers, we certainly can have no assurance that the day was esteemed by them on account of those events. But more upon this point hereafter.

3. I shall now notice your third reason for considering the first day of the week the most proper day on which to commemorate the two great events—*Creation* and *Redemption*. You observe "*that on this day of the week, the manna began to fall.*" I would here ask, how are we to know this to be the case? The only record which may be relied upon, which can give us any knowledge of this event, is found in Ex. xvi. 22. The sixth day mentioned here may not be intended as the sixth day in succession after the manna began to fall; for the record is not particular in relating how many mornings they had gathered it during that week. As the sixth day there mentioned, was the sixth day of the week: I am inclined to the opinion that it is mentioned only as such. The opinions of Robbins and Commentators, who have no better method of knowing the truth than we have, are of very little weight in determining this matter. Your demonstration of this subject in your 5th letter (June 19) throws but very little light upon the point in question. The main thing is assumed, viz: that the manna began to fall on the first day of the week: it is therefore a matter of uncertainty. Nor can I discover the propriety of your conclusion, that the Jews, while in Egypt, had entirely lost the arrangement of the week. It would seem incredible, that an Institution like the so Sabbath, universally known in the world from remote antiquity, and the tradition of it at least, retained to a period subsequently to the bondage of the Hebrews in Egypt, could have been forgotten by that entire nation alone; for even the

Egyptians, their tyrannical masters, possessed the knowledge of the Sabbath. I think the citations in my last letter, places this subject beyond all legitimate scruples. It is therefore altogether an assumption that God made known to the Jews the beginning and ending of the week by the falling of manna. The withholding it on the seventh day seems not to have been to inform them when the Sabbath occurred ; for they knew this, as fully appears by their gathering a double portion of manna on the sixth day. This divine arrangement of the manna was evidently made to prevent there being any necessity for laboring on the Sabbath, in gathering it. Nor do I think that the reference in the sixth chapter of John, to the manna which fell in the wilderness affords any advantage to to the first day. If the manna is considered here a type of Christ, it is very faintly done ; and so considered, merely from the Jews mentioning the circumstances of their fathers eating manna in the wilderness ; and our Lord improved the occasion, by stating to them, that he was *the living bread that came down from Heaven*. There may be something in the manna symbolical of Gospel grace. It is also called in Ps. xxviii. 25, "*angels food*," which is by no means calculated to strengthen the symbolic signification you have given it ; for it is not on Christ, as a crucified Saviour, that angels live, as do the redeemed among men : and the generation which partook of the first falling of the manna, was cut off from the grace of Christ by unbelief. No inference can therefore, be allowed in favor of the first day, from the falling of manna. [See close of the letter.]

I will mention one more objection brought against the fitness of the Sabbath, as a proper season for Christian worship by Dr. Dwight ; not on account of any allusion had to it in any of your remarks ;

but because I wish to meet fairly whatever is suggested as a difficulty to what I understand to be a Christian duty. The objection I refer to, is drawn from Matt. ix. 15. "Can the children of the bride-chamber mourn as long as the bridegroom is with them ; but the days will come, when the bridegroom shall be taken from them, and then shall they fast." The ingenious author states that Christ was crucified on Friday, at the close of which he was taken from the children of the bride-chamber, that is, from the disciples. Throughout the Sabbath he lay in the grave, and on the first day of the week he was restored to them again. His method of managing this text so as to bear against the Sabbath is this ; that the seventh day became, by the absence of Christ from his disciples, the proper season for fasting ; but that the Sabbath was from the beginning, a festival, and designed so to be to the Christian Church. Fasting, therefore, he says, can never accord with the original and universal design, and concludes that this day is altogether improper for commemorating with gladness, the work of redemption. Although this argument may be considered plausible, it is a deceitful one—a mere logical artifice. It proceeds upon the ground that the Saviour was taken from the disciples on the weekly Sabbath ; whereas, he was taken away from them, *very early* on the the day previous to the great Sabbath of the Passover, let it have fallen on whatever day of the week it may. Again, he will have it that he was absent from his disciples but one day, although his absence from them embraced a period of not less than three. His argument supposes the following first day, to be a day of joy and gladness, on account of the Saviour's resurrection ; but the whole day, even until the evening, was a season of the deepest gloom, fearing for their personal safe-

ty and doubting as to the resurrection. Again, the argument supposes that every succeeding first day was kept as a holy festival, and every Sabbath a day of humiliation and fasting—a sentiment at variance with facts, and the avowed sentiments of every denomination of Christians. The inspired history of the Church gives no instance of Sabbath fasting nor first day rejoicing, subsequent to this particular season. These inconsistencies we have noticed, effectually destroy the argument, as evidence against the Sabbath being a fit season for Gospel worship. And we cannot imagine that Christ designed ; or that the disciples ever understood these remarks of Christ as indicating a change of the Sabbath, or that the venerable Doctor would ever have had his attention drawn to them for proof of a change of the Sabbath, had there been other and plain Scripture at his command.

From the preceding remarks it is obvious that the Sabbath which was originally instituted, is divinely appropriate in every dispensation, for the instituted worship of God, as well as for the purpose of rest. We have seen that it was originally the duty of all mankind to observe it ; and that this duty was not affected by the peculiarities in its observance, imposed upon the Jews. Your reasons for considering it an improper season in which to celebrate the Christian worship together with those you have given in favor of the first day, as far as I have examined them, appear to me to be illusive, and have no weight when brought against a plain appointment of God. The passages of Scripture to which you have referred me as proof of the repeal of the sabbatic institution, viz. Rom. xiv. 5, and Col. ii. 16, can have no bearing upon the subject of the weekly Sabbath, any farther than to signify that its ceremonial peculiarities were a shadow of better things ; and therefore, not of suf-

ficient consequence to become the proper subject of contention among the Jewish and Gentile converts. Whatever there had been in the manner of its observance peculiar to the Mosaic dispensation, was unquestionably blotted out, and nailed to the cross. Col. ii. 14, and consequently, not binding upon the Church.

If there can be found in the New Testament, sufficient proof for the religious observance of the first day of the week, (after which I intend carefully to inquire) it is certainly the duty of the Church to regard it as there enjoined; notwithstanding the obligation the world is under to keep the Sabbath. But the institution of a new religious memorial could not render nugatory an original moral duty.

I am yours affectionately in the Lord,
W. B. MAXSON.

Note.—In considering the *manna* as a type of Christ and the promulgation of the Gospel, it would be well to notice its typical import in the only passage found in the New Testament which mentions it, viz. Heb. ix. 4. where the apostle notices the putting the *pot of manna* into the *ark of the covenant*, with *Aaron's rod that budded*, and the *tables of the covenant*, on which were written the laws of the decalogue, excluding the *hand-writing* of the ceremonial law: thus indicating that the precepts of the decalogue should be associated with the doctrine of Christ, who was typified by the *manna*; and that their promulgation should be attended by the miraculous demonstrations of the Holy Spirit; thereby proving their divine and important character.

LETTER XVII.

TO THE REV. WM. PARKINSON.

December 4, 1835.

Dear Brother,—In my last letter I stated, and I think successfully proved, that the Sabbath originally instituted, was divinely adapted to the instituted worship of God in every dispensation—that as it derived a peculiar fitness for religious uses from the example of God and its being sanctified by him for this purpose, it was the duty of all intelligent beings, whose existence resulted from God's six day's labor to regard it. It must, therefore, be a suitable memento of all God's great and good works of *Creation, Providence* and *Grace*,—becoming thus a kind of common link, by which a proper connection is preserved between the several successive dispensations given to the world. It follows, then, as stated by the venerable Dr. Dwight: "If we cannot find in the Scriptures plain and ample proof of an abrogation of the original day, or the substitution of a new one, the day undoubtedly remains in full force and obligation, and is now to be celebrated by all the race of Adam." This question, then, will very naturally be suggested to the reader: Has the institution been abrogated, or the obligation to keep the seventh day which it enjoins been discharged by Divine author-

ity ? I will therefore endeavor, explicitly and candidly, to answer this inquiry.

And, 1. To me it appears an unreasonable conclusion, that the abrogation of the institution or the observance of the seventh day, should as a matter of course result from the introduction of a new dispensation ; for they had both remained through several preceding ones without any known change. Nor must they of necessity expire with the Jewish ceremonial sabbaths, as you suppose, (Letter 8, Sept. 18) since they were not peculiar to that dispensation. After you have, at length, and I think successfully proved that the seventh day was from the creation of the world obligatory on all mankind to the time of the giving of the law ; and that it was the same seventh day in its weekly returns, that the Jews were enjoined to keep ; I confess myself at a loss to know how to understand you, when you insist that the seventh day as specified by the falling of manna, and recognized by the fourth commandment, was peculiar to national Israel, and never required of the Gentiles. This appears to me an inexplicable discrepancy.—The same inconsistency attends associating the weekly Sabbath with circumcision, or Abrahamic covenant, or the legal dispensation, any farther than concerns its Jewish peculiarities ; since it was required of Abraham's progenitors, back to Adam, the father of us all. The only texts insisted upon as proof of the abrogation of the institution, or change of the day, are Hos. ii. 11—Rom xiv. 5—Gal. iv. 10, 11 ; and Col. ii. 16, 17. The former has been shown to refer to Israel's captivity, and not to the Gospel dispensation ; and it has also been shown that the other texts relate only to the Jewish ceremonial observances. The citations from Collossians is mostly relied upon as proof that the sabbatic law is done

away, and I have stated that *sabbaths* in this text refers only to ceremonial sabbaths. I will add that the reader is requested to read the twenty third chapter of Leviticus, where he will find the annual festivals, in which labor is forbidden, are called *sabbaths*.—And it is evident that *sabbaths* in this place, referred only to such as rank with *meat*, *drink*, and *new moons*, &c., which are known to be of a very different character from the weekly Sabbath. Henry, Clark, and most other commentators, understand this text as referring only to ceremonial festivals. See Adam Clark on this place, where he has supported, at some length, the opinion I have given of it. From hence it appears that there is not sufficient and ample proof that the institution is abrogated, or the seventh day set aside.

2. The weekly Sabbath appears to have been thus understood by the inspired writers. David says, (Ps. cxi. 7, 8,) “All his commandments are sure; they stand fast forever and ever.” This can only apply to the decalogue, in which the command to keep the Sabbath is embraced. He therefore in effect, declares this precept to be as durable as the other nine with which it is associated. See also Isa. lxvi. 23, where it is predicted that the Gospel dispensation, and particularly when it shall gloriously triumph over the whole earth, the Sabbath shall be universally and religiously regarded. These inspired prophets could see nothing in the institution itself, nor in any divine instruction concerning it, that could lead them to anticipate its abrogation, as many good and wise men have since seen.

3. We may learn the unchangeable nature of the Sabbath from its association with the precepts of the decalogue, the whole of which, without alteration, our Saviour has declared a law to the Church till

heaven and earth shall pass away. See Matt. v. 17 --19. His remarks in this place necessarily include the observance of the Sabbath enjoined in the fourth commandment. In accordance with this instruction, he declared himself "Lord of the Sabbath." See Mark ii. 28. By this he intimated the permanency of the institution, and that he was not Lord of a *shadow—a weak and beggarly element*; but of a solid good, which the Sabbath has always been to the people of God. Again, he intimated to his disciples that the Sabbath should remain after the shadows of that dispensation had fled away. Whatever his object might have been in directing them to pray that their flight from Jerusalem, (which he knew would be about forty years after that dispensation would be closed,) might not happen on the Sabbath, it is certain he knew there would be a day known and regraded as such at that time.

4. It appears to have been thus understood and regarded by the disciples after the resurrection of Christ. They are uniformly represented as attending public worship on the Sabbath. In the very brief history given us in the Acts of the Apostles, of their practice and labors, their meeting and preaching on the Sabbath are more frequently mentioned than any other particular relating to their history. In Antioch, Paul preached one Sabbath to an assembly of Jews and Gentiles in the Synagogue, and on the following Sabbath, perhaps in the street, being requested by the Gentile converts, he preached to the whole city. Acts 13th chap. The inference fairly drawn from this account is, that the Sabbath was the only day known to these Gentiles as a season of religious assembling. In Iconium, Paul and Barnabas again preached in the Synagogue, which (according to your conclusion, Letter 1,) must also have been on

the Sabbath. At this time they preached to a large congregation ; for a great multitude, both of Jews and Gentiles, were converted. The like occurrence took place in Salamis. See Acts xiii. 5, and xiv. 1. The same course was pursued by Paul and Silas, after their separation from Barnabas. In Philippi, where there appears to have been neither Jews nor Synagogue, Paul and his companions retired from the city to a place of prayer by the side of a river on the Sabbath ; at which time and place, Lydia and her house-hold were both converted and baptized.—Acts xvi. 13, 14. In Thessalonica, Paul preached three Sabbaths in succession. And we are here informed that this was his common custom. Acts xvii. 1, 2. Accordingly, they are in the Synagogue in Berea, preaching to Jews and Greeks : and not a few of them were converted at this time, verse 10–12. Again, Paul is in the Synagogue of Athens, preaching to Jews, and devout persons, who attended worship with them, and daily to such as he met with in places of public resort. Verse 16, 17. From Athens, Paul went to Corinth, where he preached to Jews and Gentiles three Sabbaths ; and after this he continued his labors in a private house for a year and six months. Acts xviii. 4–11. In Ephesus, also, he taught in the Synagogue for three months ; and when opposed by unbelievers, he taught every day in the school of Tyrannus for two years. Chap. xix. 8–10. From the above references, it is put beyond dispute that the disciples observed the Sabbath, externally at least ; and there can be no authorized assurance that they were not conscientious in their practice. No one can be warranted in saying that this constant attendance upon the public ministration of the word on this day, resulted from the want of opportunity to

preach to the Jews at other seasons. The Scriptures intimate nothing like this

5. From the conduct of the first Christians in things relating to the legal dispensation, it is very evident that they did not consider the former Sabbath as abrogated. It is well known that the first Christians were Jews, as were all the apostles ; and that in general, they adhered tenaciously to many things of a national character. It was eight years after the ascension of Christ before Peter understood that he might go among the Gentiles, or eat any thing that was legally unclean : during which time he was zealously and successfully preaching the Gospel in Judea, Galilee, and Samaria ; and the Churches in those regions “walked in the fear of the Lord, and in the comfort of the Holy Ghost, and were multiplied.” Acts ix. 31, 32, and x. 14. St. Paul was not so much opposed to certain peculiarities of the Jews as many imagine ; for he had put himself under the vow of a Nazarite, and when he was in Cenchrea, shaved his head on that account. About six years after this, by the advice of the other apostles, he went into the Temple with certain disciples who were under a similar vow, and there performed the rites of purification with them. This seems not to have been done from the conviction that legal ceremonies were religiously binding {, but to convince the Church in Jerusalem that he himself “walked orderly and kept the law.” As this latter act was performed some years after his rebuking Peter for his dissimulation, recorded Gal. ii. 11—14, and his last recorded act while he had his liberty, I conclude that you will admit that he did not view a connivance at Jewish usages so *grossly* and *sinfully* inconsistent as you formerly supposed. Again, Paul declares at Rome, that he had done nothing against

the customs of the Jewish fathers. Acts xxviii. 17. I do not understand by this that he strictly adhered to all the customs practiced by the Pharisees, but we must infer from hence that he had not departed from the course prescribed by the "Law and the Prophets;" otherwise this declaration would not have been true. And, finally, the elders of the Church declared, that there were many thousands of believing Jews, and that they were "all zealous of the law." Acts xxi. 20. These things considered, it cannot be reasonably doubted that all the Churches in Judea, Galilee, and Samaria, were more or less tenacious of the ceremonial law. If, then, those Churches which embraced the greatest number of believers in the apostolic age were not free from Jewish usages, it must be next to certain that they had not departed from the observance of the weekly Sabbath; which, in their estimation, was by far the most important.—The Thessalonian Church was composed of both Jews and Greeks, and, at the time of their conversion, were in the habit of attending worship on the Sabbath. Acts xvii. 1—4, This Church followed the Churches in Judea. I Thes. ii. 14. And they were examples to all the believers in Macedonia, and Achaia. Chap. i. 7. From these revealed facts we may properly infer that all these Churches observed the Sabbath, as did the Churches in Judea. This inference is strengthened by the fact that a religious regard to the seventh day never had been considered by either Jews or Gentiles, as originating with the Jews, or that it belonged to their ritual.

6. Had the weekly Sabbath undergone any change as to the day on which it had been kept, it is unaccountably strange that neither the unbelieving Jews, who were ever watchful and ready to bring accusations against the Christians, nor the Judaizing class

of believers, appear ever to have had any controversy concerning the Sabbath. When a difference arose about circumcision, the whole Church was agitated with the subject until it was settled. Acts 15th. And when Peter went unto the Gentiles, he was called to an account by the Church in Jerusalem.—Acts xi. 1—3. And long after their time, all the Churches in Christendom were thrown into commotion on account of a difference in the time of keeping the passover, which nearly affected an entire separation of the eastern from the western Churches. Had the apostles and Gentile converts disregarded the ancient Sabbath, the Jews would not have failed to urge it against them, and they would not have been allowed to preach in their Synagogues. Nor would the Jewish Christians have more quietly submitted to such a difference and given the right hand of fellowship. Gal. ii. 9. We cannot, therefore, avoid the conclusion, that both classes of converts observed the same Sabbath which had always been kept.

7. As a confirmation of the above, I will notice some remarks from the early Christian writers relative to this subject, although I place but little confidence in them in determining a religious duty any farther than they accord with the holy Scriptures.—Socrates, whose history extends from about A. D. 310, to A. D. 440, states that for more than three hundred years, almost all the Churches in the world received the holy mysteries every Sabbath, excepting those of *Rome* and *Alexandria*. And yet Dr. Cave and R. Cornthwait quote Athanasius, Bishop of the latter city, as saying, “We assemble on Saturday, not that we are infected with Judaism, but only to worship Jesus the Lord of the Sabbath.” Sozō-

men, whose history refers to the same period, gives much the same account. These authors have been admitted by subsequent writers to have been correct in their statements. Dr. Chambers, (*Encyc. Art. Sunday*,) when speaking of Constantine, says, “ before him, and in his time, they observed the Sabbath as well as Sunday ; both to satisfy the law of Moses and to imitate the Apostles, ” Calvin, in his *Christ. Inst.* chap. 9, says, “ the old fathers put in the place of the Sabbath, the day we call Sunday. ” Grotius, in his *Explication of the Decalogue*, as quoted by Cornthwait, says, “ the Christians who believed that Christ would restore all things, kept holy the Sabbath, and had their assemblies on that day, in which the law was read to them, as appears by Acts xv. 21. which custom continued to the time of the council of Laodicea, (about 335) who then thought meet that the Gospels should also be read on that day. ” M. Dela Roque, a French Protestant, in answer to Bossuet, observes : Mr. Bossuet tells us of the observation of the Sabbath was a thing taken for granted in the Church. He has reason to say so ; and the learned Grotius has unanswerably proved it in his remarks upon the decalogue. What consequences should we draw from these premises ? Certainly this, as it evidently appears that before any change was introduced, she religiously observed that day for many ages. We of consequence are obliged to keep it. ” A quotation from Morer shall close these citations on this point. “ Socrates tell us that all the Churches over the world, excepting Rome and Alexandria, set apart as well Saturday as Sunday for religious uses. Even the Egyptians, and those that dwelt at Thebais, borderers on Alexandria, complied and had on both days prayers and collections. ”—

Sozomen has the same exceptions of Rome and Alexandria, but (to use his own words) all, or most of the other Churches carefully observe the Sabbath.— And so great stress was laid on keeping it, that Gregory Nyssen expostulates thus, “ With what eyes can you behold the Lord’s day when you despise the Sabbath ? Do you not perceive they are sisters and that in slighting the one you affront the the other. ” And as sisters they went hand in hand in the ecclesiastical canons. “ If any clergyman be found fasting on the Lord’s day or on the Sabbath, let him be suspended. ” Can. 66. And in the sixth council of Trullo, the canons obliged all people to fast throughout Lent, except on the Sabbath and the Lord’s day. And so they are joined together in 49 and 51 of the council of Laodicea. “ In some, ” says *Balsamon*, “ the holy fathers make the Sabbath and the Lord’s day to stand on the same ground, and they were equally respected in ancient times. ”

In the preceeding remarks, I have shown, 1. That the texts cited from the New Testament to prove the abrogation of the Sabbath, do not refer to the subject, and therefore cannot prove it. 2. That the inspired writers David and Isaiah, intimated that no change would take place in regard to the law of the Sabbath in the Gospel dispensation. 3. That our Lord confirmed it, together with the whole decalogue, as a law to the Church, and intimated its continuance after his death. 4. That the apostles and primitive Church, by their constant attendance on the worship of God upon the Sabbath, give ample evidence that no change had taken place in their time. 5. That from their apparent attachment to many of the abolished ceremonies of that dispensation, they leave us no ground to imagine that they thought the Sabbath

was abolished, or the day changed. 6. That there was no complaint, or difficulty, between the Jews and Christians; nor between the Christians themselves on account of any difference between them on the subject of the Sabbath; which there would have been, had such difference existed. And 7. From numerous citations from ancient and modern Christian writers, it appears that the Sabbath for many ages was regarded out of respect to the fourth commandment.

The only just conclusions we can draw from these facts, are, 1. That whatever regard was paid to the first day, the Sabbath was not abrogated, nor the time of its observance changed. 2. That to assert that the primitive Churches assembled not on the Sabbath, nor attended upon Gospel ordinances on that day is plainly at variance with facts. 3.—That it was not only the Jewish part of the Church that thus regarded the Sabbath; but by far the greatest part of the Gentile Christians, and this not for a short season only, but for several hundred years. 4. That it was not a matter of forbearance on the part of the Gentile Christians, that their Jewish brethren were allowed thus to keep the Sabbath, but that the Gentiles themselves were strenuous in enforcing its observance. 5. That the observance of the Sabbath was not the result of a *miserable declension*, as some good and learned men have asserted; but on the contrary, that it was relinquished in the age of the greatest darkness and declension, that ever oppressed the Church. And finally, as no change of the Sabbath took place in the age of inspiration, there has been no authorized change since. The Church and the world are therefore bound to observe it.

I have in this letter traced the evidence which relates to the Sabbath, without particularly attending to the claims of the first day of the week.— I intend, however, not to neglect them.

I remain yours in the Lord,
WM. B. MAXSON

LETTER XVIII.

TO THE REV. WM. PARKINSON.

December 11, 1835.

Dear Brother,—Agreeably to the intimation in my last, I will now endeavor to investigate the claims of the first day of the week to sanctification. In examining this subject, however, let it be remembered, that I am not looking for evidence to strengthen the obligation due to the seventh day : for this is effectually enforced by the fourth commandment of the decalogue. And we have already proved that this precept has never been abrogated : nor has there been any evidence offered to prove that the *first day* has ever been, by Divine authority substituted for the seventh. If, then, there should be found sufficient authority for observing the first day, the consequence is, we have two Sabbaths in a week instead of one.

In my letter of Nov. 13th, I proved the impropriety of claiming any advantage for the first day on account of its being the first day of creation ; as God has decided otherwise by appointing the seventh and last day of the week : And also, that the analogy sought for in the falling of *manna* in the wilderness, is entirely uncertain ; and therefore, not entitled to any weight in this question. It remains for me to consider your second reason in favor of keeping

the first day, viz : *That it is validly the day of redemption.*

The argument you offer in support of this reason, however plausible it may appear, is attended with entire uncertainty, as it proceeds wholly upon assumption. For the Scriptures do not inform us that the resurrection was validly redemption ; or that the day on which it occurred, was to be esteemed on that account. Were you to abide by your first reason for celebrating this day, viz : *That it was emphatically the creation day*, because God began his work on this day ; you would find it difficult to consider the day of Christ's birth in any other light than as the day of redemption. Christ began his work then, and as a suffering Saviour, closed it on the Cross, when he said, "It is finished, and bowed his head and gave up the ghost." To *this* important transaction, do the holy Scriptures direct us for what was *emphatically* the work of redemption ; in this sense, the day on which Christ suffered, was the day of redemption. By the death of Christ, God hath commended his love to us while we were sinners.—Rom. v. 8. The Church is purchased by the *blood of Christ*. Acts xx. 28. By this also she is reconciled, justified, and saved. See Eph. ii. 13. I Peter i. 18, 19. Rev. v. 9. Much more of the like import might be cited, but these are sufficient to show how much stress the Scriptures lay upon the death of Christ. From this, all the influence his resurrection has upon the joy and triumph of his disciples, is derived. The resurrection, although a great and joyful event, was unlike, in magnanimity, the disinterested act of offering himself a sacrifice for us. This has, in truth, out-shone any other act our Lord could have performed. In short, if the Work of Redemption was not *validly* completed on the Cross, it will not be un-

til Christ shall have finished his mediatorial work.— This argument, then, however plausible, and generally concurred in, is powerless in regard to the institution of the first day ; because it is unaccompanied with a “ Thus saith the Lord.” Hence the difficulty of understanding how the resurrection could constitute the day on which it occurred, the proper season for Christian worship, rather than the *Nativity*, the *Crucifixion*, or the *Ascension*.

The whole preference claimed for the *first day* must rest upon the certainty of its being the day of the resurrection. I do not recollect that I have denied either this, or that our Lord was crucified on the sixth day ; although I have given you to understand that I inclined to another opinion. Although Mr. Burnside agrees with you as to the time of these events, I cannot say that I am convinced of the accuracy of your illustrations. My reasons for dissenting from you are —

1. The definite manner in which Christ predicted the length of time he would lie in the grave. Matt. xii. 40, leads me to believe that he designed to signify that a longer period should elapse from his burial to his resurrection, than is generally allowed. We are unquestionably bound to understand this prediction as we do other parts of inspiration (in its most obvious sense) if it can be done without violence to the other forms in which the prediction was uttered. Hence, “ in three days,” “ the third day,” “ after three days,” and “ three days, and three nights,” are to be understood in that sense in which all these parallel texts will unite, and the latter is certainly the most definite. Allowing that Christ accomplished the full term of three days and three nights in the sepulchre, all these forms of the prediction are harmonized, but not otherwise. It is evident the Jews so under-

stood the prediction from what they said to Pilate the day after the crucifixion : “ we remember that that deceiver said, After three days I will rise again.”—Matt. xxvii. 63.

2. I am inclined to the opinion, that Christ fulfilled his predicted period in the grave, from his making the case of Jonah typical of his own. Now we are told that “ Jonah was in the belly of the fish three days and three nights.” Jon. i. 17. There can be no doubt but Jonah was in his wretched prison the full term here mentioned, at least, the greater part of each respective day and night—otherwise, the narrative is calculated to convey error rather than truth, which cannot be admitted. As the three days were accomplished by Jonah, so they were by Christ.

3. Another fact which strengthens this opinion is, this definite prediction was uttered by Jesus in reply to the Jews, who asked him for a sign ; that is, a sign that he was the expected Messiah. He was probably the more precise in his expressions on this account, that they might have the fairest opportunity of being convinced of the truth. Had the sepulchre been vacated before the appointed time, there would have been more difficulty in convincing them that he was actually risen from the dead. I am not ignorant of the fact, that the Jews were not always exact in their manner of expressing a number of days ; but I believe a parallel case cannot be furnished from the Scriptures, where a term as definitely expressed as this, was not fulfilled. And if it be as you have stated (Letter 1, Jan. 30) that this mode was pursued only in regard to sacred time, it has no influence in this case : for it was not mentioned, nor understood as a sacred, or religious season. We are sometimes referred to the case of Esther, which is said to be similar, “ Go, neither eat nor drink three days, night

nor day, and so I will go in unto the king." It follows that on the third day she stood in the court of the king's house. Est. iv. 16, and v. 1. But there is not the slightest evidence that the fast was not observed the full term of three days, night and day.—Although the Jews sometimes so counted their days, they had no fixed rule for this. They sometimes made the number less than what it was. An instance of this occurs in Matt. xvii. 1, and in Luke ix. 28.—They both record the same events; the former says it was *after* six days: the latter "about eight days after." In this example, Matthew omitted two days which were counted by Luke. When a night and a day are mentioned as in the case of Paul, II Cor. xi. 25, we must suppose that, at least, the greater part of both are intended; or, for what intent are both night and day mentioned at all? Upon the supposition, that the shortest period of time is to be considered equal to a day and a night. Paul may only have fallen overboard, and immediately been extricated; but we might as well deny the truth of the Apostle's assertion, as to contend for it in this sense. I conceive the same accuracy should be admitted in the fulfillment of the three days and three nights, which Christ lay in the grave, that is allowed in the case of Paul.

4. We are informed in Luke xxiii. 56, that after the burial, the females who attended the solemnity, returned and prepared spices and ointments for embalming, and rested the Sabbath day according to the commandment. The labor here said to be performed was not inconsiderable. They did not obtain those articles prepared at their hands. This labor must occupy time; but no time is allowed in which it could have been done, unless a season in which it was lawful to labor intervened. It certainly was

not done on the weekly Sabbath, for on that day they rested. The paschal Sabbath too, was a day in which work would not have been allowed. Although females were not enjoined to appear in the public assembly, they as well as males were forbidden to labor. See Lev. xxiii. 7. Allowing a season for work to intervene between the burial and the commencement of the weekly Sabbath, and that the convocation day was not thus employed, we account for the full term for which I contend. You seem to be very confident that our Lord suffered on the sixth day because it was the day before the Sabbath. This however, is altogether inconclusive ; since the feast of unleavened bread was always denominated a Sabbath, let it fall on which ever day of the week it might. That it was not a common Sabbath, is evident from John xix. 31, where it is said "that Sabbath was a high day." As no evidence is given that the weekly Sabbath was designed, I am at liberty to believe that the Sabbath of the passover only was intended. As there is no evidence that the day in question was the weekly Sabbath, so there is none that there were two preparations on the preceding day. The Scriptures mention it only as the *preparation of the passover*. From the foregoing statement of facts, it is probable that our Lord suffered on the fourth day of the week, rather than on the sixth.

Respecting the time of our Lord's resurrection, I have no particular interest, besides what is imposed upon me by consistency. I have already shown that no duty is settled by it. I have no objections to its having occurred on the first day of the week ; but, as the Scriptures do not state, nor necessarily imply that it took place on that day, I am under no obligation to believe it, excepting what is due to general opinion. Still, it may be proper to state, that as Jesus was inter-

red in the evening, or a little before the setting of the sun on the preparation, three complete days which he was to lie in the grave, would point out the evening as the time of his resurrection. Hence I am inclined to believe that this glorious event occurred not far from the close of the weekly Sabbath. Matthew states that, "in the end [Gr. evening] of the Sabbath, when it began to dawn [Gr. draw on] towards the first day of the week," the women came to see the sepulchre. And there had been an earthquake, an angel had descended and rolled the stone from the door, and sat upon it when they arrived. The Saviour was then risen and gone, and this appears to be not far from the time the event took place. For this understanding of this text, and a defense of it, I refer the reader to Parkhurst, and Macknight. There is no contradiction between this text thus understood, and the testimony of the other evangelists who record a visit of the women to the sepulchre in the morning. Two visits are recorded, and the circumstances connected with them are sufficiently distinct to show that two visits were made. All the attempts at harmonizing these different accounts and reconciling them to one visit, have been, in my opinion, at the expense of consistency. This passage thus understood is conclusive evidence that the resurrection occurred that evening, for the sepulchre was empty.

The foregoing calculations in regard to the time of our Lord's death and resurrection, are not unaided by prophecy. I refer to Daniel ix. 27, where it is said, "In the midst of the week he [Messiah] shall cause the sacrifice and oblation to cease." The weeks mentioned in the preceding verses, are unquestionably prophetic weeks, and point out the time of Israel's captivity, and the incarnation of the Lord Jesus. But the event has shown, that "The

midst of the week," while it predicts the sacrificial offering of Christ upon the Cross, whereby he caused every legal sacrifice and oblation to cease, is subject to a more literal construction ; and points out the precise day of the week on which Christ should suffer.

To the resurrection of Christ in the evening of the Sabbath, I am aware that the words of the two disciples, while on their way to Emmaus, Luke xxiv. 21, " To-day is the third day since these things were done " seem to present an objection : for they are thought to be equivalent to saying that Jesus rose on that day. It is however much easier to reconcile the words of these disciples to the crucifixion on the fourth day of the week, than the fulfillment of three days and three nights, in the short space of thirty hours. In comparing ver. 21, with ver. 14, we find that they had talked of all the things which had happened ; that is, the things which related to Jesus : such as his arrest, his being delivered to Pilate, his condemnation, crucifixion and burial, the setting of the watch at the sepulchre, and the sealing of the stone. All these things happened, and they were all acts calculated to make strong impressions upon the minds of his disciples. They talked of all these things. But in the rehearsal of their conversation to Jesus, but two things are recorded, his condemnation and crucifixion. They must therefore have omitted many things in their rehearsal, which they conversed upon as they walked together, some of which occurred the day after his death. According to the view I have given, this was the *fourth* day from the death of Christ, but the *third* since all the things relating to him had happened. Again, as we have seen that sometimes in the computation of time a day was added and at other times a day was left out of the account ; it might hence be called the third

day from his death, although, in fact, the fourth.—In either of these methods the words referred to may be reconciled to the view I have given of the subject.

These things considered, I apprehend there is less occasion for confident assertions, in regard to the crucifixion being on the sixth, and the resurrection on the first day of the week. My views as to the time of these events are not given in order to obtain any advantage against the divine appointment of the first day of the week. If the New Testament furnishes evidence that God has selected this day for his use, it needs not to have been the day of the resurrection to entitle it to respect. It can, therefore, lose nothing by my views of the subject, and it can gain nothing by yours.

You are very confident that Jesus kept his last passover before the legal time, and that this feast was held by the Jews at the true time. I cannot say that I concur with you in this. The record of the evangelists does not, in my opinion, favor the conclusion. Matt. xvi. 17, Mark xiv. 12, and Luke xxii. 7, are very conclusive, and decisively prove that Christ had the passover killed at the proper, legal time, and when the Jews throughout the nation should have so done. That the Jews at Jerusalem did not eat the passover at the time our Lord and his disciples did, and when it is probable the pious Jews did, is very evident, but this circumstance is far from proving that the former kept the feast at the time the law directed. Christ would have been under no necessity for thus anticipating the time, and thus violating the law, and teaching his disciples so to do. We know he had power, by virtue of his Divinity, to have suspended this law; but he filled the place and performed the duty of a servant, and, while on earth, never exercised His power over the law. See Phil.

ii. 7, 8. In short, the Holy Scriptures every where represent him as conforming in every particular to the law—to that law which the Jews were under,—until, by his death, it was abolished. The Jews, then, must be considered as having transgressed the law by deferring the passover, rather than Christ by anticipating it. The opinion that Christ kept not the passover at the legal time is comparatively of modern date. Dr. Chambers observes that “the Greeks and some of the Catholics, from John, 13th chapter, take occasion to conclude that Jesus anticipated the day marked for the passover in the law; but the authority of three of the evangelists seems to evince the contrary.” Dr. Clarke says that Christ kept his passover the precise day and hour in which the Jews had eaten their first passover in Egypt. Why the Jews deferred eating the passover until the following day, we are not informed, nor are we obliged to know; but certain it is, that they were practiced in the art of making void the law through their traditions. See Matt. v. 21—39, and xv. 3—9. Carlow, in his *Treatise on the Sabbath*, cites the following from *Goodwin’s Translation of Feasts*, p. 138. “If the passover Sabbath, fixed on the fifteenth day of the month, fell on certain days of the week, [Monday, Wednesday, or Friday,] the Jews had a custom to translate it to the next day, by their rule *Badu*, of which one Eleazar is said to be the author about 350 years before Christ.” The changing of sacred times has ever been a fruitful source of corruption. It was the entering wedge for all the idolatry which overspread the land of Israel. See 1 Kings xii. 32, 33. The exercise of this arrogated power has not been idle in the work of mischief to the Church, as her history fully testifies.

As I have shown that Christ ate the passover at the

legal time (the fourteenth day of the month) and was crucified on the fifteenth, which should have been kept as the feast of unleavened bread, so it was the day from which pentecost was reckoned. From the morrow after this Sabbath they were to count unto them seven weeks, or Sabbaths. Thus it is that, allowing that Christ fulfilled his three days and three nights in the heart of the earth, according to his prediction, pentecost that year must have fallen on the fifth day of the week. Those who allowed but one day and two nights, calculated the feast to fall on the seventh day. Upon no other ground than that Christ kept not the passover when the law appointed it, can the feast of pentecost be accounted to fall on the first day of the week. But, Sir, I can see no advantage the first day of the week could derive from the feast of pentecost falling upon it; for it was kept as *pentecost*, and as such only is it mentioned in the Scriptures. If any honor was conferred upon the season by the remarkable out pouring of the Spirit, it was an honor conferred on this annual feast, and not on the day of the week on which it fell. It is much to be doubted whether this meeting and the extraordinary events which occurred at the time, were ever thought of as conferring any kind of sanctification upon the first day of the week, until modern times.

In my next, I will notice the regard said to be paid to the first day of the week. In the mean time, I remain your brother in the bonds of the Gospel.

W. B. MAXSON.

LETTER XIX.

THE REGARD PAID BY THE APOSTLES TO THE FIRST DAY OF THE WEEK.

TO THE REV. WILLIAM PARKINSON.

December 25, 1835.

Dear Brother,—The view I have taken of the reasons urged in behalf of the sanctification of the first day of the week, places them in a light too doubtful for any practical use ; and I am constrained to believe that they are not considered by those who offer them to be equivalent to a divine command to this effect. It is, therefore, contended, that the regard shown to this day by our Lord, after his resurrection, and by the Apostles, points it out as the most proper season for Christian worship. It may, however, here be observed, that if the regard were actually shown to this day which is contended for, it would not follow that it was for the reasons assigned, unless so explained in the Scriptures. I design to notice what the inspired writers have said upon this subject.

But I will first notice what you have said of the *Sabbatarian* objection to the word *day*, supplied by the translators in the account given of the resurrection. (Letter 7.) It is true, that the objection you have noticed has been made ; but you should know

upon what ground it is made. It grows out of an objection to the received translation of the phrase, "*mia ton sabbaton.*" Allowing this to signify literally the first of the week, it must be apparent to every capacity that the word "day" would be a necessary supply, and must be understood, if it were not expressed. It is, therefore, proper to inquire whether the objection stated has any foundation. It will be admitted without controversy, that the literal signification of the phrase in question is, *one of the sabbaths*. But to be a little more particular. The first of these words, *mia*, which is a feminine cardinal, signifies *one*, and is not interchangeably used with its ordinal, *prote*, *first*. It occurs in its feminine form about eighty times in the New Testament, and in its masculine and neuter about two hundred and seventy, and has uniformly given to it the sense of *one*. In none of these places has it been rendered *first*, except where it has occurred in the phrase under consideration. Cases are cited where the cardinal *one*, is used as an ordinal *first*, in a compound number, as *one-and-twentieth* for *twenty-first*. But such a use of these terms is common in our own dialect. We often say *one-and-twentieth*, *five-and-twentieth*, when we mean *twenty-first*, *twenty-fifth*, &c. Every one knows that, in a compound *ordinal* number, whether written at length or spoken, the first number must be a cardinal, and it matters not which is first expressed; whether we say *one-and-twentieth* or *twenty-first*, they mean the same. This, however could not justify the use of *one* for *first*, *two* for *second*, *three* for *third*, and so on. In the common and proper use of the word it signifies *one*, and has no more latitude in the Greek than in the English language. The other terms, *ton sabbaton*, being in the plural genitive, signify, *of the sabbaths*. The latter term, *sabbaton*, may signify a

week, because a week is measured from Sabbath to Sabbath ; but it can have this sense only when the sense of the context points it out as unavoidable. 'This may be the proper sense of the word in the case you have cited from Luke xviii. 12, where the Pharisee said he fasted twice *tou sabbatou*, in the week ; but it obtains here the sense of ' week ' from its connection, and not from the import of the word. Hence this phrase, whenever it occurs in the New Testament, was, in some of the early English translations, rendered, *one of the sabbaths*. It has also this sense in the Latin version, where it is rendered *una sabbatorum*, one of the sabbaths. Those who object to the supplied word *day* in this phrase, believe that it refers to the feast of seven days held by the Jews at that time, and that it signifies *one of the* [festival] *sabbaths*, and not *first day of the week*, as our version renders it. In that sense, the meaning of the passage is sufficiently clear without the supplied word. This is not to avoid the conclusion that this was really the first day of the week ; but this follows as a matter of course, as the preceding day is admitted to be the weekly Sabbath. Hence, Mark xvi. 9, *prote sabbatou*, first of the Sabbath, is understood not as referring to the time of the resurrection, but to the early part of that festival Sabbath ; ora, *hour*, or moira, *part*, being understood. The supply in this case, must be such as points out the early part of the morning when Christ first appeared to Mary. Still the phrase under consideration may have been designed by the inspired writers to mean what the translators have rendered it ; but the words do not express it. If the literal sense is obscure, it was not the prerogative of a translator to remove the obscurity by departing from the original text, and giving a comment on the phrase instead of a transla-

tion of it. Every person should be at liberty to understand the Holy Scriptures for himself.

I am now ready to investigate the regard said to have been paid to the first day of the week. You have stated that the first day is observed by an authority precisely tantamount to that by which the patriarchs, from *Adam* to *Moses*, observed the seventh day, to wit, not by divine *commandment* but by divine *example*. By this I understand you mean the example of Christ. We are then to inquire what example Christ gave his disciples relative to this subject.

He appeared, at several different times, to different companies of his disciples, on the first day following his resurrection ; but when these, with the circumstances under which they took place, are considered, they do not appear to indicate an intention to confer an honor on the day, or that it should be religiously regarded. His first appearance was unto some pious females, at the sepulchre, who came with spices and ointments to anoint his body, Luke xxiv. 1. There was nothing said or done, at this time, which taught them to esteem the day otherwise than as they had formerly done. The second interview was with two of the disciples on their way to *Emmaus*. The circumstances attending this are far from being favorable to a *Divine example* for keeping the day as a Sabbath. They traveled the distance of fifteen miles. Our Lord joined them in this walk, and when at *Emmaus* he dined with them, and made himself known ; but said nothing relative to keeping the day, which he unquestionably would have done, had he designed it. The *Divine example* surely is not found here.

The third and last time he appeared on this day, was in the evening, to ten of the apostles, probably in their '*upper room*,' where the eleven abode, John

xx. 19,—Acts, i. 13. We are not informed at what time the disciples assembled ; but it was evening when he appeared to them, and if after sun-setting, it was properly on the second day of the week, for the first ended at that time. This you seem to admit, (Letter 1,) but, in order to have this interview on the first day, you observe that you commence the day with the time of the resurrection, which you suppose to have been about midnight : but we are not to imagine that the Divine arrangement of the beginning and ending of the day is to be changed in order to conform to human arrangements. Commence and end the day of rest when you may, the time God has allotted is the commencement of the evening, Gen. i. At sunset the natural evening begins, and the natural morning commences at sunrise. The evening and the morning, thus commencing, constitute the natural day, according to the original and sacred order of time. By this rule the Jews, as well as other Eastern nations, have always begun and ended their day. Hence, if the sun was set before Christ met with his disciples, although it was said to be “the same day, at evening,” it must have been properly on the second day of the week. But be this as it may, the day was far spent, and by some of them, as a day of labor. Again, the disciples were not assembled out of respect for the day, on account of the resurrection ; as they did not believe this had taken place until Christ met with them. The object of their being together is stated to be “*for fear of the Jews* ;” John xx. 19. Nor did the disciples esteem this day as devoted to rest, as appears by the women carrying spices and ointments to the sepulchre, and by the two disciples journeying as they did. The example of Christ through the events of this day was contrary to that given by the Creator to *Adam*. He rested on

the seventh day from all his work. It would, indeed, be folly to press them as a *Divine example* for celebrating the first day ; and, I believe, it is not generally urged in the face of all these facts.

The next meeting of Christ and his disciples was *after eight days* from his former meeting, John, xx. 26, when they were again within ; that is, they were probably together at their common abode. His object at this time was to convince Thomas, who was not within when he appeared unto the ten. But there can be no assurance that this was on the first day of the week ; for, although by a custom of the Jews, as we have seen, they were not always precise in numbering days, they had no certain rule on which hand to deviate from a strict count ; they sometimes made the number less, and sometimes more, than it actually was. Compare Matt. xvii. 1, with Luke ix. 29. In this example, "*after six days*," and "*about eight days*," are unquestionably intended for seven days. And who can assure us that by "*after eight days*," nine days were not intended ? It matters not how many, nor how wise they are, who urge this passage as evidence of a second meeting of Christ with his disciples on the first day ; it is at variance with every authorized interpretation of language ; but even admitting this interview to have been on the first day, (which it could not have been, if the preceding one was) what divine example can be obtained from it ? No person can be warranted in saying they were together even for a religious meeting ; much less that they were met out of regard to the day, on account of the resurrection ; or on any other account. Nor can we know at what time the disciples convened ; or at what time Christ came among them ; or that the greater part of the day was not spent in labor. It will not answer the

demands of candid inquiry to assert, however confidently, what the Scriptures do not teach. You have observed that Christ countenanced his disciples in their thus meeting. I have no doubt of this : he promised to be with them always—every day ; and where two or three of them were together in his name, he would be with them. But in my opinion, to urge as you have, (Letter 8, Sept. 18,) that the disciples understood by this appearance of Christ, that it was his will that they should weekly assemble on this day for devotional purposes, is saying what cannot be proved, and is therefore assuming an unnecessary responsibility.

It is in vain to say that his meeting with them when they were together, and instructing them, indicated it to be his will that they should observe the day ; for the next time he met them, they were fishing at the sea of Tiberias. John, chap. 21st. At this time he blessed them, and gave them more extensive instructions than he did at either of the former meetings.—It would be as just to infer that the day of this latter meeting was thus consecrated to religious uses, as that either of the former was. I have now examined all the interviews of Christ and his disciples, said to have been on the first day of the week. And now, my dear brother, how does the example of Christ compare with the example of God in regard to the Sabbath ? He rested on that day from all the works he had made. He sanctified it for the use of man, and taught him by his own example to keep it holy. Did Christ do any thing like this in regard to the first day ? No sir, but the contrary. Where then are we to look for the *Divine example* precisely tantamount to that given to man in the beginning ? It cannot be found in the acts of our Lord.

Neither can the extraordinary circumstances,

which occurred on the day of Pentecost, afford any evidence in favor of the *first day's* observance. The evidence is very conclusive that this feast did not fall on this day of the week, as I have shown in a former letter. It was also observed as *Pentecost*, and as such only does the inspired historian mention it.— These events, therefore, however great, cannot justly be considered as conferring an honor on any day of weekly occurrence. The Scriptures attach no importance whatever to the time of these events ; nor does it appear that either the apostles or early Christians ever so understood them.

The meeting of the disciples in *Troas*, on the first day of the week, Acts xx. 7, is confidently cited as evidence that the apostles religiously and constantly observed that day. The circumstances of this meeting, however, seem to indicate nothing of this nature. It should be remembered that this meeting was held nearly thirty years after that on which Christ was with the apostles ; and during this period, there is not a syllable in any of the sacred writings concerning the first day ; nor have we the least evidence but tradition, that a meeting of any kind was held by the disciples on this day, during this time, excepting Acts ii. 46, where they are said to have “ *continued daily with one accord in the temple.* ” There is nothing in the account given of this meeting, that intimates that it was held in accordance with an established usage. Had it been proved that this custom had been previously established, this meeting might be understood as being in conformity with it : but as it does not appear that such a custom had obtained before this time, it is in open violation of the laws of just reasoning, to infer from this *particular* meeting, any thing like a *general* practice. It appears to have been a special meeting on account of

the apostle's departure on the morrow ; and was held in the evening and through the night, as is evident from the sacred narrative. If it were on the first day of the week, properly, it must have been in the evening which commenced at the close of the weekly Sabbath ; and I am authorized from its being the *manner* of the Apostle to preach on that day, Acts xvii. 2. to infer that he preached on this Sabbath before the evening meeting commenced, and probably on all the preceding days he had tarried in Troas. If it be said that they met in the evening following the first day, it will follow as a consequence, that the meeting was held, and all the circumstances of it occurred on the second day of the week. Understand it as we may, it can afford no evidence that the first day was held sacred by them. Much stress is laid on the form of the expression, “ *When* the disciples came together,” as if it were a meeting of course, and in accordance with custom that they met at this time to break bread. But many learned men prefer as the more literal construction of the phrase, “ *The disciples being together.*” Construe it as we may, it does not prove that it was an established custom thus to meet. In short, it is not probable that this meeting would have been mentioned at all, but for the case of *Eutichus*. For these reasons, I consider this meeting in *Troas* as affording no evidence of a constant practice of keeping the first day : especially, since we are at liberty to infer that this day was regarded as a day of labor. Another passage cited as evidence of apostolic regard for the first day of the week, is I Cor. xvi. 2. “ Upon the first day of the week, let every one of you lay by him [himself] in store,” &c.

The evidence afforded by this text for the fact it is cited to prove, is of no more weight than the one

last considered. The duty here enjoined, to wit, to examine their pecuniary circumstances, and lay by themselves in store as God had prospered them, would be more proper on a working day, than the Sabbath. The order enjoined this duty on one day only, without intimating that it should be repeated. It related to one Church only, and was limited to one object, viz : the destitute saints in Judea, and was to be attended to within a limited time, viz : before Paul arrived at Corinth. We are not informed why this day was named as the proper season to attend to this duty, and we are not at liberty to supply the deficiency by supposing it to be on account of its being the stated day of worship, for there is no proof of this fact.

The only other text quoted in favor of the practice in question is, Rev. i. 10, "I was in the spirit on the Lord's day." It is very confidently asserted that when the Revelation of John was written, the first day of the week had obtained this appellation, and therefore that *Lord's day* in this text could mean no other. But as this name to a particular natural day is new, occurring no where else in the sacred volume, the common inference as to its meaning ought not to be acquiesced in without examination. To me, it appears more Christian-like to search the Scriptures for an explanation to the phrase, than to go to the traditions of the Church which originated long since the Revelation was written. If the words in question be understood to refer to a natural day, they seem to indicate that the whole of it was to be applied to the Lord's service, which was never claimed to be due to the first day until the time of the Puritans. Before this it was esteemed only as a Church festival or holy day. In searching the Scriptures for an explanation of *Lord's day*, we have

presented to us at once the weekly seventh day, the Sabbath, as being thus, wholly claimed by the Lord, and there is no other. In regard to its title, *Lord's day*, the terms applied to the Sabbath very nearly accord with it. In Isaiah lviii. 13, God calls the Sabbath "My holy day." "The holy of the Lord." And Christ says he is Lord of the Sabbath day.— We have no evidence that the first day was ever called Lord's day till long since the the apostles' time. If these words were designed by the apostles to point out any one particular day of the week, the seventh day is the only one corresponding with this title. *Mr. Burnside*, however, is not of this opinion concerning the design of this phrase, as you have asserted, (Letter 9, Oct. 2.) He states, p. 199, (Lond. Ed.), "I have no doubt that the phrase in question does mean the common Sunday, and no other day." But he adds, "I am fully persuaded that the apostle John never wrote these words—that they are an interpolation, and that a very recent one." For this opinion, he assigns the following reasons: 1. That it would not be likely for the apostle to use a new term, apparently indicating a religious duty, without giving some explanation of it. 2. That, if the apostle had written the expressions, and meant the weekly first day, he would unquestionably have called it by the new name in his Gospel, which, he says, is agreed on all hands, he wrote after the Revelation. 3. He quotes from *Morer*, who gives several instances where the term *Lord's day* had been interpolated; and that *Beza* declares that he found it in an ancient Greek copy of the New Testament, after "*the first day of the week,*" *the Lord's day*, as exegetical. 4. That none of the early fathers, excepting *Ignatius*, ever used the term *Lord's day*, till about the close of the second century, and he doubts whether Ignatius ever did. And finally,

that the early fathers, when pleading for the observance of the first day, never quote this passage from Revelation ; nor the authority of the apostles, as all modern writers do ; which they would not have failed doing, had they known these words were there. The words, if inserted by the author of the Revelation, may refer to the *day of judgment*, which he witnessed by prophetic vision. This, in the New Testament, is called by terms equivalent to the *Lord's day*. See Phil. i. 6. I Cor. v. 5. II Cor. i. 14. I Thes. v. 12, and II Peter iii. 10. These references afford the best scriptural exposition of the words *Lord's day*, in my opinion, and should not, without due consideration, be rejected. As confidently, therefore, as it is asserted, that the first day of the week is, by inspiration, called *Lord's day*, it is without any satisfactory proof.

I have now gone through with all that is adduced from the Scriptures, which is entitled to a serious consideration on this subject ; and it must be apparent to every discerning Christian, whose mind is unbiased, that the Scriptures do not afford a divine example or commandment, nor the example or precept of the apostles, to warrant the observance of the first day of the week.

I have only one more class of evidence to consider, which, with some concluding remarks, I must reserve for another communication.

I remain your unworthy friend and brother,

W. B. MAXSON.

LETTER XX.

TO THE REV. WM. PARKINSON.

January 1, and 8, 1837.

Dear Brother,—I will now notice the further evidence adduced in favor of the early sanctification of the first day of the week, promised in my last letter. You will readily understand me to allude to what is cited from the Christian Fathers. I must say however, that I believe there is but very little confidence put in what is afloat, as coming from them, on the subject in question; even by those who have quoted them—Bishop Fell observes, “that the first ages of the Church took such liberties in counterfeiting, and were so very busy in believing, that the credit of their history is very much weakened thereby; and not only the world, but the Church of God has just cause to complain of her fabulous times. This is confirmed by *Dionysius*, quoted by *Eusebius*. He says, “as the brethren desired me to write epistles, I wrote them, and these the apostles of the devil have filled with tares; exchanging some things and adding others.—Is it not, therefore, matter of wonder, if some have attempted to adulterate the sacred writings of the Lord: since they have attempted the same in other works, that are not to be compared with these.” The same is implied by Irenæus in his treatise on the *Ogdoad*,

where he adjures by the Lord Jesus Christ, those who copy his work, to insert nothing in the copy that was not in the original. Very little reliance can, therefore, be placed in what is quoted from their writings ; especially in deciding a Christian duty. But could we be assured that they wrote what is ascribed to them, no duty, or doctrine could be settled thereby ; for they were uninspired men. Nor do they pretend to have the authority, even of an apostle, for what they are reported to have said relative to the observance of the first day of the week. If the Scriptures enjoin the duty ; all they have, or could have said, would not strengthen it : but as we have seen they do not, all that the fathers have said or done on this subject, is as light as a feather in the estimation of a consistent Protestant. But as quotations from these writers are pressed with great confidence, and as many believe that in proportion to their proximity to the time of the apostles, they may be relied upon as apostolic, it may be proper to notice them.

Respecting the quotation you have cited from *Ignatius*, justice to my readers requires me to observe, that but little confidence ought to be placed in it ; for it is not very probable that *Ignatius* ever wrote it. There must be a wide difference in the editions of his epistles ; for that which I have by me has nothing in it that can be construed to mean any thing in favor of keeping the first day of the week. Instead of recommending the observation of the Lord's day, he exhorts the Magnesians to live according to the Lord's life. In another edition of the same epistle, he is made to say, " After keeping the Sabbath, let every lover of Christ keep as a festival the Lord's day." It is therefore certain that this epistle is interpolated, if the quotation is fairly made. What Archbishop Wake has said of the epistle of Ignatius, is unquestionably true,

viz : “ That the best editions extant, contain many fabrications, the genuine being altered and corrupted.” I am, therefore, surprized, that you should have introduced the quotation as testimony, (withholding that part which enjoins the keeping of the Sabbath,) without informing the reader that no confidence ought to be placed in it ; since you must have been apprized of these disqualifying circumstances. But taking the words in the sense in which you have quoted them, we may fairly infer that the Sabbath, and not the first day of the week was observed by the *Magnesians*.— For it is unaccountable why he should exhort them *no longer to observe* the Sabbath, if they were not in the observance of it ; or that he should urge them to observe the first day, if they already kept it. The citation from *Justin Martyr* would be as little to the purpose as that from Ignatius, if fairly quoted. Although he says, the Christians assembled together on Sunday, (as he calls it,) and attended to certain religious exercises ; he farther adds, that when this was over, they all returned to their labor. This, therefore, stands opposed to the practice plead for ; and goes to prove that a part of the day only was used for religious purposes, and the remainder devoted to labor. This relates to about the middle of the second century.

There appears to be an unwarrantable anxiety felt to impress upon the minds of the Christian world, the opinion that the early Christians kept the first day of the week to the exclusion of the seventh. And this has urged good men to make statements not supported by substantial testimony, and to quote erroneously, (I hope innocently,) without proper examination.— But in all that is quoted from these Christian fathers, it does not appear that one of them has said the Sabbath was not observed according to the ancient usage, nor that they had the example, or authority of Christ,

or the apostles for what they did in regard to the first day; or even intimated that it was, or should be observed as a day of rest from labor. And it does not appear from any thing exhibited in this discussion, that such a claim was ever made for the first day until it was made by the Reformers, about two hundred years since. And I am safe in saying that there is none, either in the New Testament, or in the writings of the Christian fathers; for had there been, the unwearied efforts of Protestant divines and commentators would not have failed to bring it forth. Nor can it be shown that Christians of any order ever attempted to found the observance of the first day upon the Scriptures until it was done by the Puritans a little more than two centuries ago.

Respect was unquestionably paid to the first day of the week in an early age of the Church. The first notice (that may be relied upon) which we have of it, is not far from the middle of the second century. It appears to have been adopted purely as a festival in memory of the resurrection; and this practice continued down to the time we have noticed; and as late as the early part of the eighteenth century. According to *Burnside*, the Parliament in England met on Sundays and transacted business. From what I have stated, the first day never was observed until within about hundred years, if abstinence from labor be essential to its observance. The religious regard for this day commenced with the fathers, as did the sixth day of the week which was kept in memory of the crucifixion, as did all the other festivals of the Church, not by *commandment*, nor by *example*, but by their own authority: for they plead for no other. Of this opinion, was the celebrated reformer Calvin, who says, "The old fathers put in the place of the Sabbath, the day called Sunday."

I readily admit, that in the present time, the entire sanctification of this day is insisted upon very generally by Protestants, and that a partial observance of it has obtained generally in Christian countries ; but this is no evidence that God designed it should be so, as some erroneously suppose. Nor can it be said with more propriety, that he would not have suffered so great a multitude of Christians to fall into so great an error, as to disregard the day which he had sanctified and blessed, and adopt another without his approbation. Let such as think so, ask themselves, whether God has ever approved of the miserable errors of the Papists ! Whether it is with his approbation that Pedobaptists discard the Scriptural rite of baptism ? And they will find a refutation of the pleas suggested above. God did not prevent the Church from going into the wilderness ; and a thick darkness to envelop her. In this moral night the rite of baptism was cast away, and one substituted for which no authority can be found in the Scriptures. Tares in abundance were sown while the Church slept. It was after the *Church* assumed the authority of the Almighty, that she dared openly to renounce the Sabbath. There can be but little cause of surprise, that Christians in general remain in the practice of their errors ; it cannot be said that they are fully persuaded in their own minds that their practice in these things is scriptural ; and but for the strong influence exerted over them by those in responsible stations, they would long since have forsaken them.

In drawing the subject discussed in these letters to a close, it may be useful to advert to the principle points urged upon the reader's consideration, that he may have them more immediately before him. On some of these important points we happily agree. We concur in the opinion that the weekly Sabbath was instituted immedi-

ately after the works of creation were finished :—That it was made and sanctified for man — given to Adam, and enjoined upon his posterity : That it was the same successive seventh day that was observed by the patriarchs, — recognized by the fourth commandment of the decalogue, and enjoined on the people of Israel, as were the other nine precepts of the moral law. Thus far we have gone together. But you then deny that the Sabbath of the fourth commandment was ever required of any people but national Israel. This I consider a denial of your former position, to wit, that the whole posterity of Adam were under obligation to observe the same seventh day before the law was given to Israel. The grounds for believing the Sabbath to be limited to Israel, you have stated to be, 1. That it was not a *moral* but a *positive* law. You infer this from the supposed silence of the New Testament respecting this duty ; and from the fact that Christ performed cures, and justified his disciples in gathering the corn and eating, as they passed through the fields on the Sabbath, &c. In my reply, (Oct. 18,) I think I proved satisfactorily, that the institution of the Sabbath was *moral*, because necessary to the celebration of God's glorious perfections, which is acknowledged to be a moral duty and incumbent on all men. That although the appointment of the seventh day was of a *positive* nature,—yet God could have annulled the seventh day, and appointed another, and made the week to consist of more or less days than seven, had there been a sufficient reason for so doing. Still, as the act of instituting the Sabbath consisted solely in the appointment of the seventh day ; to have repealed this appointment, would have been to annihilate the institution. Another appointment must have made it another institution ; for the reason assigned for the appointment of the seventh day, would

apply to no other day, viz. That God rested upon it from all his works. Nor could any other portion of time or any other day of the week, have been learned by the example of God.

Hence it is, that keeping the first day of the week instead of the last, is a subversion of the original institution, not being in accordance with the divine example. I admitted that the appointment of the seventh day was purely of a positive nature ; but I proved that all men were under moral obligation to regard it, when once it was made known to them ; it being a dictate of moral law, that all God's revealed will should be obeyed. I have also shown that this law, was not without design, associated with the other precepts of the decalogue, written with them on tables of stone, and delivered in the same solemn manner ; and that this design must have been to impress the minds of all who heard them, that they were alike sacred. As you have admitted that the decalogue was a verbal copy of the law of nature, so I have shown that it was designed to extend its influence over the whole posterity of Adam, in all ages of the world. That as such, Christ, in his sermon on the mount, has confirmed every jot and tittle of it as a rule of moral conduct for the Church to the end of time ; and that he has made it essential to the Christian character of his disciples, that they comply with all its injunctions. That as the laws of the decalogue, without any exceptions are frequently enjoined by Christ and the apostles ; therefore, the New Testament is not silent respecting the fourth commandment, as you have supposed. I have also shown that the acts of Christ and the disciples on the Sabbath were not opposed to the spirit and design of the fourth commandment, and therefore, afford no evidence that the institution was not moral, or designed only for the Jews ; or that it was typical of the Gos-

pel dispensation, and ready to vanish away. I think I have fairly met the arguments you have adduced to show that the Sabbath was peculiar to Israel :

1. You urge that the whole decalogue, and therefore the fourth commandment, was delivered only to that people. Here I have shown, that if this be allowed to prove any thing to the point, it proves too much ; for it would make all these laws peculiar to them, and we know they were not. By this argument, too, you virtually admit that when Christ enjoined on his disciples the whole decalogue, (Matt. v. 19,) he necessarily enforced the fourth commandment, with all it enjoins.

2. In support of this position, you say that the Sabbath was a sign between God and them, of a peculiar relation. I have shown that this proved nothing to the point, from the fact, that the surrounding nations were sunk in idolatry, and did not regard any ordinance of God as they should.—That the due observance of the Sabbath, as well as the other laws of God, would be a sign between God and his people, as it always has been, is now, and always will be.

3. For further proof you refer me to Ex. xix. 5-8, and xxxi. 16. Lev. xxiv. 8. Hos. ii. 11, and Col. ii. 15, 16, noticing these references with their contexts, I have shown that they have no bearing upon the subject.

4. You state, that as the Jews only were subject to the deadly penalty of violating the fourth commandment, it is decisive evidence that it was peculiar to them. The same difficulty attends this however, that does your first argument—if it proves any thing, it proves too much ; for the same penalty was to be inflicted for the violation of the other precepts of the decalogue, which was admitted to be obligatory upon the whole world. And—

5. Because the Sabbath was not mentioned among

the necessary things, (Acts xv. 28.) you infer that it was binding on none but national Israel. I have stated that this omission can be no evidence that it was not binding, since almost every thing necessary and obligatory upon the Church was also omitted. Hence it is evident that your position was not sustained.

January 8, 1836.

In your letter of April 10th, you stated, and satisfactorily proved that the Sabbath was instituted immediately at the close of creation. I have concurred with you in this sentiment; but I am of the opinion that you have hereby disproved your preceding arguments, which go to show that the Sabbath was peculiar to Israel. For it is evident, that if the observation of the seventh day was obligatory upon the whole posterity of Adam, before the law was given to national Israel, as you have proved; if the Gentile nations were not exonerated from it they were still bound to observe it; therefore it could not be peculiar to a particular nation. And this is the more apparent from your subsequent communication, (July 17,) in which you prove at length that the seventh day recognized by the fourth commandment, was the same day in weekly return which God originally sanctified and blessed; and that by *the Sabbath of the fourth commandment* you only meant the peculiar manner in which the Jews were required to keep it. This however was not a point at issue between us; for I have never contended that the patriarchs before the exodus of Israel from Egypt; or the Gentiles since Christ, were, ever required to observe the Sabbath as the Jews were under the Mosaic dispensation; nor were my arguments on this point designed to prove it. I intended by *the Sabbath of the fourth commandment*, the seventh day of the week as enjoined by the example of

God, and by the fourth commandment ; and as required of the Israelites by subsequent laws and penalties. The difference between the Sabbath of the original institution, and that of the fourth commandment consisted solely in the manner of its promulgation, and you have attempted to show no other. If, as you have stated, the patriarchal Sabbath was promulgated by *example*, and not by commandment, (of which you cannot be certain) I have shown it to be not the less imperious. And if, as you suppose, there was no expressed penalty for its violation ; at the same time admitting that its neglect evinced great ingratitude and impiety ; I have shown that there was a penalty implied equally deadly, which God would inflict by his own hand. We agree that the seventh day recognized by the fourth commandment, was the same from the beginning, through every dispensation to the giving of the law, and that it was obligatory on the whole family of man. Of its abrogation, you have given no proof, except what relates to the Jewish ritual. Nor have you shown wherein the duties enjoined by the fourth commandment differed from those taught by the example of God. He taught them by his example to rest from all their work on the seventh day ; the command taught the same, with extending its benefits to servants and beasts ; which could not have been learned by this example. I have also exhibited the fitness of the original Sabbath for the worship of the Christian, as well as for the former dispensations, and have met candidly (if not in your estimation effectually) your objections to it in favor of the first day of the week.— You have stated the first day was *emphatically* the day of creation, and therefore, the most proper season to commemorate the two great works, *Creation* and *Redemption*. I have argued that this reason was as good when God began his work as it ever has been since,

and that he had decided otherwise by appointing the last day of the week. Again. You say the first day was *validly* the day of Redemption by the resurrection of Christ on this day. I have proved the uncertainty of this ; and that, could it be ever so clearly proved, it would not render it the most proper season for Christian worship, without a Divine appointment to this effect. Again. You have plead its fitness for this purpose, from the supposition that the manna began to fall in the wilderness on this day — that it was typical of Gospel grace, and from the extraordinary out-pouring of the Spirit on the day of pentecost ; which you are confident was upon the first day. I have considered it a sufficient refutation of this argument that the main point, viz. the falling of the manna on the first day of the week, was merely an assumption and that no certain conclusions can be drawn from uncertain premises. I have (Letter 7, Dec. 4) proved beyond successful contradiction that the seventh day Sabbath was recognized and observed by the apostolic and primitive Church. I have also (Letter 8, Dec. 11) investigated the claims of the first day of the week ; and I have adduced evidence that the most prominent act of our Lord in the work of redemption, was dying for our sins : that the Scriptures are uniformly explicit on this point ; and therefore, the day of his death was *validly* the day of Redemption, rather than the day of his resurrection. I have also evinced the improbability of the crucifixion occurring on the sixth day, from the probability that three days and three nights were accomplished in the sepulchre. — From the uncertainty that these three days and three nights were counted by any peculiar Jewish method of reckoning. — From the fact that Christ was interred nearly at sunset, and that the pious females who attended, returned to the city and prepared oint-

ments and spices before the weekly Sabbath commenced ; I inferred the probability that a day in which it was lawful to labor intervened between the burial and the commencement of the weekly Sabbath on which they rested. I evinced the improbability that the great Sabbath which immediately followed the crucifixion was the weekly Sabbath, from the fact, that the feasts of unleavened-bread was uniformly and scripturally called a Sabbath, let it fall on which day of the week it may. And also from the prophecy of Daniel, which points out the fourth day of the week as the day on which Christ should be crucified. Hence the evening of the Sabbath was marked as the predicted time of the resurrection, agreeably to the record in Matt. xxviii. 1. And have shown that the Scriptures present the least difficulty upon this calculation. You have gone to some length to prove that Christ ate his last passover a day sooner than the time appointed by the law. In my reply I proved (as I believe) that the Jews made void the law through their tradition, and deferred eating it to a day later than the legal time ; but that Christ fulfilled the law in this particular, as well as in all other things. Hence, I have proved that the subsequent feasts of Pentecost did not fall upon the first day of the week as is frequently asserted. In my last letter I have explained to you the grounds of the objection to the supplied word, *day*, in the translation of *mia ton sabbaton*, by showing that it literally signifies, *one of the Sabbaths*, and that it is doubtful whether it were ever rendered the first day of the week, until Protestants so construed it. I have also attentively noticed all the acts of our Lord and his disciples, referred to, as conferring honor upon this day ; or as pointing it out as the proper season for Christian worship, and have fully shown that they afford neither example nor precept for its observance. And finally,

I have evinced the impropriety of introducing as evidence of the first day's divine right to sanctification, the unauthenticated and contradictory testimony of the Christian Fathers—that at most, they prove no more than that some Christians in the former part of the second century, who were inclined to the Romish supremacy, observed it as a festival of the resurrection, using a part of the day in their ordinary avocations. It is in vain to deny these facts, and wrong to assert as some do, that Christians never after the resurrection assembled for worship, and the celebration of the ordinances on the Sabbath ; for I have proved in these letters by the best testimony the nature of the case will admit, that it was observed a number of centuries by nearly all the Churches in the world.

The conclusions fairly deduced from the unvarnished exhibitions contained in these letters, are, 1. That the Sabbath originally instituted, was neither abrogated nor changed by the Gospel dispensation. 2. That the observance of the first day of the week, either as a substituted for the seventh or as a memorial of the resurrection, is not authorized by Divine or apostolic example. 3. That the observance of this day was adopted by certain leaders of the Christian Church, as a memorial of the resurrection since the time of the apostles, upon their own responsibility. 4. That it was not considered by them improper to labor upon it ; and that for several centuries, it did not interfere with the observance of the seventh day. 5. That after many ineffectual efforts of the clergy, and ecclesiastical councils, to sustain something like a decent regard for both days, the Sabbath by their authority was renounced ; preferring the day of their own appointing, to that which God had sanctified. 6. That at the time of the reformation, our ancestors found themselves in the observance of the first day of the week, instead of the Sab-

bath ; as well as of infant aspersion, instead of adult baptism. In shaking off Popery, they retained these errors, and then, but not till then, they attempted to sustain them by the Scriptures. Hence, all the theories, (for they are many) which are resorted to for the purpose of vindicating the observance of the first day of the week are unsound, being founded in erroneous assumptions ; and consequently, the arguments used in their support, however logically conducted, must lead to fallacious results. 7. That this practice, which was at first unauthorized by any divine sanction, still remained unauthorized, and as it was then a making void the law of God through human tradition, it is the same now ; and every man is under obligation to return to the duty God has commanded, whatever sacrifices he may be called to make. And as the most effectual means of saving the Church, and our beloved country from the manacles of Popery, we should divest ourselves of every vestige of Romish corruption.

You will see, my dear brother, that I have not particularly noticed all the arguments you have used ; as my object has not been to dispute, but to exhibit what I believe to be the truth, according to word of God. In some instances I have thought it sufficient to disprove your premises, or show their uncertainty, noticing such of your arguments only as offered objections to my views of the subject. As far as the sentiments I have advocated prevail, the law of God will be brought to bear upon the conscience. This alone can lay its injunctions upon the vast machinery of this busy world, and stop it one day in seven. And the authority of God is equally necessary to procure in Christians a conscientious regard for the day of rest and devotion. If the observation of the Sabbath be viewed as a moral duty, (as I believe it to be,) the world, as well as the Church, is bound to regard it ;

but considering it only in the light of a Gospel memorial, I see not how it can be the duty of the unconverted to regard it, any more than other Gospel institutions. For although it is unquestionably the duty of all men to hear the Gospel preached ; still, if the law of God extends not its authority over them, they are bound no more to hear it upon one day of the week than upon another ; nor are they bound to abstain from labor any day farther than is necessary for this purpose. This is one of the consequences which, it appears to me, would legitimately result from your theory ; and carried to its full extent, it would subvert all the moral regulations of society. It is obvious that the regard had to the fourth commandment, is what now holds the world in check ; as to the desecration of a day of rest from labor, remove this, and nothing short of civil law, and legal penalties, could restrain it in its pursuits after wealth and pleasure.

I will here remark, that it is unjust to excite prejudice, and contempt for the day which God has sanctified, and claims as *his Sabbath* — calling it, “ *the holy of the Lord*,” by terming it the *Jewish Sabbath*, and representing its observance as Judaism, and censurable among Christians. Whatever may be the motive of those who do it ; the practice is not only wrong, but against the law of Christian kindness.— It represents the observance of the Sabbath as contemptible, and is considered by Sabbath-keepers, in the same light that their brethren of the first day would view the custom of calling the day they observed the *Romish Sabbath*. Undoubtly they would be sensitive to this ungenerous course. Let the day be called what the Scriptures call it, and it will be sufficiently distinguished from the other days of the week.

Respecting the question of *evangelical* correctness, you will allow, I think, that the person who believes

the fourth commandment to be in force, and accordingly observes the Sabbath, has a stronger claim to it, than those who acknowledge its authority, and yet disregard the day it enjoins.

I do not wish to be unreasonably confident in the correctness of my views. I may have erred : if so, I have erred in a matter of no small consequence ; and I shall hold that man to be my friend, who will correct me with a "*Thus saith the Lord.*" If I and my brethren are as conscientious in regard to this subject as you consider us to be—we may yet be conscientiously *wrong*. I admit that education and habit have a great influence in forming, and governing conscience. Still, as great as is the danger of our being misguided thereby, it should be recollected that this influence is more than counterbalanced by the loss of worldly interest and convenience. It should also be remembered, that our friends who differ from us in the observance of the Sabbath, are exposed to still greater danger from the combined influence of *education, worldly interest, convenience and respectability.*

I sincerely reciprocate your kind wishes for me.—May it please God in the riches of his grace to cheer your advanced age with the constant assurance of that rest which remains for the people of God.

I remain your friend and brother in Christ,
W. B. MAXSON.

LETTER XXI.

TO THE REV. WM. B. MAXSON.

February 26, and March 4, 1836.

Dear Brother,—To account for my long silence, please to recollect that your series, in reply to mine, closed at about the commencement of the year, a season when pastors in this city are expected to make and receive more visits than usual, and to perform other extra services. I have not treated your letters with neglect : for, besides reading each when it appeared, since the publication of the last, I have read them all carefully and thoughtfully over. I candidly acknowledge that they are ably and respectfully written, and am glad to find that they contain about all the strength of the Sabbatarian cause. But, strange as it may seem to you, I conscientiously say that, in my opinion, they leave my views of the sabbatic institution wholly unshaken. Nevertheless, as you have succeeded so well in giving a show of plausibility to your own views and in spreading a cloud of words over mine, I deem it incumbent upon me to make a *rejoinder*. In doing this, however, I shall not minutely trace the course of your letters, formally noticing every thing you have advanced under the appearance of an argument or an objection, (many of them being refuted by my former series,) ; but

shall endeavor to bring the wide-spread discussion to a few points.

According to your own avowal, (February 27, 1835,) the chief matter of difference between us respects the decalogue; and this you have, at length, brought to a very narrow compass. You agree with me,—1. That the decalogue is a verbal copy of the *moral law*, that is, of the law of *nature*—that it expresses the standard of morality under which man was made, and that, by consequence, it was binding on Adam and all his posterity as such. 2. That the fourth commandment “is both moral and positive—*moral* as to the appointment of a season for the rest and devotion, and *positive* as to the appointment of the *seventh* and *last* day of the week for this purpose;” October 16, 1835. 3. That the day of the week specified by the falling of the manna, and recognized by the fourth commandment, was the same day, in weekly rotation, that God sanctified from the beginning;” October 23, 1835, and January 1 and 8, 1836. And 4. That “the Jewish Sabbath was abolished;” as you positively assert. November 13, 1835.

By this assertion, taken in its connection, no reader, it is true, can understand you to *mean* that the duty of observing the seventh day was abolished. But, recollect, you presently go on to say of the sabbatic law delivered to the Jews, “It embraced no new prohibitions, and enjoined no new duties.” *What*, then, was abolished? Here you must perceive that, what you (under date last referred to) say devolves on me, devolves equally on yourself; namely, “to show that there is a substantial difference between the Sabbath originally instituted and the Sabbath of the fourth commandment.” For, if there was no such difference between the two, how

could "the Jewish Sabbath," which certainly was the Sabbath of the fourth commandment, be abolished while the original Sabbath remained, as you contend it did, and does. To me it is very obvious, that the weekly day of sacred rest was the same under the Mosaic dispensation that had been sanctified from the beginning. But the fourth commandment, both as delivered (Exo. xx.) and as recapitulated, (Deut. v.) contains prohibitions and enjoins duties which could never have been known by the record in Gen. ii. 1—3; however *some* of them may be *now* inferred from that record, by the light of the commandment. And I firmly believe that some of the prohibitions and injunctions contained in the fourth commandment were never understood as appertaining to the Sabbath, nor observed as such, until they were made known to Israel after their exodus from Egypt. For, if these prohibitions and injunctions had been understood and observed by the Israelites *before*, what necessity was there for the special directions which, by revelation, were given to them respecting the manna?—to wit, that the double quantity thereof that would fall on the *sixth* day, must *on that day* be prepared for eating, that the portion thereof allotted for the Sabbath might be in perfect readiness. Exo. xvi. 5, 23. And, admitting that the specifications of duty, negative and positive, embraced in the fourth commandment, to remain in force, are not many Sabatarians, at every return of the seventh day, guilty of Sabbath-breaking? Is all their food for the *seventh* day cooked on the *sixth*? and are their servants and horses entirely exempt from service on the *seventh*? Besides, all subsequent injunctions and prohibitions regarding the observance of the Sabbath, with all the penalties annexed to the smallest violations thereof, must be understood as sustained by the tenor of the

fourth commandment. Thus sustained, therefore, was the following : “ Six days shall work be done ; but on the seventh day there shall be to you an holy day, a Sabbath of rest to the Lord : whosoever doeth work therein shall be put to death.” And further, to show the strictness of the mandate, the Lawgiver adds, “ Ye shall kindle no fire throughout your habitations upon the Sabbath day.” Exo. xxxv. 2, 3. Compare chap. xxxi. 15. So fearful, indeed, was the penalty annexed to the violation of the Sabbath, that when an Israelite was found gathering sticks upon a Sabbath day, even Moses did not venture to put the law in force against him till he had inquired of the Lord ; hoping, perhaps, that so small an offense might not require the death of the offender ; or, if it did, that he might know the *manner*, which had not yet been revealed. “ And the Lord,” to decide both questions, “ said unto Moses, *The man shall surely be put to death ; all the congregation shall stone him without the camp ;*” and which was accordingly done. Numb. xv. 32 — 36. Extra sacrifices, too, were required on the Sabbath, Numb. xxviii. 9, 10.

Did the fourth commandment, then, with the subsequent precepts founded upon it and explanatory of it, “ embrace no *new* prohibitions, and enjoin no *new* duties ?” That there is nothing required by the fourth commandment which is inconsistent with the record in Gen. ii. 2, 3, I admit ; but if the Creator had required all the sabbatic duties by the original institution of the Sabbath which he afterwards required by the fourth commandment, and precepts explanatory of it, there can be no reasonable doubt that he would have expressed them, either in the record of the institution itself, or in some additional explanation of that record. To say, as some have done,

that Adam's condition when he received the sabbatic institution, accounts for the omission of duties specified in the fourth commandment, is manifestly futile; for, though he then had neither son nor daughter, man-servant nor maid-servant, the institution, as we both believe, extended to his posterity, among whom all these co-relations soon existed.

Now, my brother, I again ask, what do you mean when you say, "the Jewish Sabbath was abolished?" If you mean that only the ceremonial appendages to the Sabbath were abolished, with the other rites of the ceremonial law, you must suppose that the Gospel Church, like national Israel, is under obligation to observe the Sabbath of the fourth commandment on pain of corporeal death, the temporal penalty which, by subsequent explanation, was annexed to the smallest violation of that commandment; and, consequently, that she is bound to *stone to death* any of her members for *kindling a fire*, or even *gathering sticks* for such purpose, on the Sabbath day. This, as observed in my *Summary*, would be strange discipline in a Gospel Church. [Your objection, that the same penalty was annexed to the violation of certain other of the commandments, as in cases of *blasphemy*, rebellion against parents, &c., affords no relief to the Sabbath-breaker; but serves to show that, as "all have sinned," so all, while under the law as a covenant of works, are liable to its penalty: for "the wages of sin is death"—death, not only *temporal*, but also *eternal*, as it stands opposed to eternal life; Rom. vi. 23; and that eternal death is certain to all who die in unbelief, was fearfully indicated by the certain execution of temporal death on the offenders noticed. Hence your objection only corroborates my position, to wit, that spiritual Israelites, those who are born of the Spirit and justified in Christ, are not

under the law, as mere national Israelites, with all the unbelieving world, were under it, and still are under it ; that is, so as to be liable to its penalty ; for it is the privilege of believers to say, "Christ hath redeemed us from the curse of the law, being made a curse for us." Gal. iii. 13. Compare Rom. vi. 14.] And, if you should say, "the Jewish Sabbath was abolished," as to all things relating to the sabbatic institution that are *positive*, it must be obvious, that, tried by your own avowed opinion, you must concede that the observance of the *seventh day* was abolished ; for, speaking of the sabbatic institution as recognized by the fourth commandment, you say, "to me it appears to be both moral and positive—*moral* as to the appointment of a season for rest and devotion, and *positive* as the appointment of the seventh and last day of the week for this purpose." But, to avoid the *dilemma*, you say, (substantially,) that "the Jewish Sabbath was abolished" as to all things annexed to the sabbatic institution by the Mosaic dispensation. By this resort, you, indeed, divest the sabbatic institution of its penal sanctions ; but, to accomplish this, you necessarily do more than you are aware of—you virtually admit all that, on this point, I contend for ; namely, that *now*, as originally, the weekly day of sacred rest is sustained by divine example and authorized inference, and not by express commandment ; for I defy any man, however aided by the ingenuity of *Burnside* and others, to find an express *command* for the sabbatic observance in the institutive record in Gen ii. 2, 3. By this record, it is true, we certainly know that God, having finished his works of creation in six days, *rested* therefrom on the seventh, and that he "blessed the seventh day, and sanctified it ;" thus teaching, by example, that, during that day, man should rest from all servile labor, and be

employed in contemplating the works and adoring the perfections of his Creator : but no express command for the sabbatic observance was given till under the Mosaic dispensation ; to wit, at the falling of the manna, (Exo. xvi. 29,) and at the promulgation of the law. Exo. xx. 8—11. Therefore, according to your own declaration, that “the Jewish Sabbath was abolished,” as to all things which the institution acquired under the Mosaic dispensation, you *must*, to be consistent with yourself, admit that the *command* for observing the seventh day was only commensurate with the Mosaic dispensation ; and consequently, that while the morality of the institution perpetually requires that one day in each week shall be constantly observed as a day of sacred rest and devotion, the *positive* part of it, that is, *what* day of the week should be so observed, can, under the Christian dispensation as under the patriarchal, be known only by divine example. By such example for observing the first day of the week, I mean the example of Christ and his inspired apostles. — Nevertheless, I shall, in a proper place, show that Christ, in effect, commanded the observance of his resurrection-day.

March 4, 1836.

When I remind you, my brother, of your declaration that “the Jewish Sabbath was abolished,” I do not, observe, imply that you (any more than myself) would be understood to say or mean that the fourth commandment, as to the morality which it enjoins, is rendered nugatory ; the whole scope of your letters shows the contrary, as that of mine also does, for I have expressly said, “the decalogue exhibits a *perfect standard of morality* ;” and a standard of morality not providing for the public acknowledgement and stated worship of God as the Creator, would be

essentially defective. But recollect that, with Mr. Burnside, Dr. Dwight, and many other respectable writers, you have avowed the opinion that “the sabbatic institution is both moral and positive—*moral* as to the appointment of a season for rest and devotion, and *positive* as to the appointment of the *seventh* and *last* day of the week for this purpose.” Herein I concur; and though I have not heretofore had occasion to assert it, I have not intentionally said any thing contrary to it. The question between us, then, is not respecting the morality of the entire decalogue; this, we agree, is perpetual; but simply whether the weekly observance of the *seventh* day, implied in Gen. ii. 2, 3—expressed in Exo. xvi. 23, 29, and commanded in the fourth precept of the decalogue, does or does not remain obligatory under the Gospel dispensation. That the divine appointment of the seventh and last day of the week as a day of sacred rest was *positive*, you admit, as also that God, if he chose, might direct to the observance of another day of the week, instead of the seventh, in perfect harmony with the perpetual *morality* of the institution. And that God verily purposed to give such direction, in regard to this day of sacred rest, when, “in the fullness of time,” the all-important event to be commemorated by it should occur, may be strongly inferred from the fact that he condescended to give a reason *why* he originally appointed “the seventh and last day of the week for this purpose;” it was to preserve among men the public acknowledgment and stated worship of himself, as the Creator of all things—“God blessed the seventh day, and sanctified it; *because* that in it he had rested from all his work,” that is, of creation. Gen. ii. 2. Herein, by example, he taught Adam and his posterity to suspend their ordinary avocations on the seventh day, and to sanctify

it as a day of sacred rest and holy contemplation.— This reason for the sabbatic observance was common to mankind ; all as creatures, bearing the same relation to the Creator.

Hence, when the decalogue was delivered, as it was designed to exhibit a standard of morality binding upon all mankind, and as such standard could not be perfect unless it provided for the due acknowledgment and worship of God, as the Creator, the sabbatic observance, before instituted by divine example, was now, for the same reason, made obligatory by divine commandment. Moreover, as *then* there still existed no greater reason for the common observance of the Sabbath than the acknowledgment and worship of God as Creator, the observance of it, as from the beginning, was restricted to the seventh day of the week, the day on which God rested, that is, *ceased* from creative operations. Nevertheless, the decalogue, as appears from its preface, (Exo. xx. 2,) was, as I said in a former letter, delivered only to national Israel ; and, as then delivered, was included in the legal dispensation, which, as a *whole*, descended with that people from generation to generation, as an appropriate *inheritance*. See my sermon on Deut. xxxiii. 4. This accounts for the difference between the Jews, who had the written law, and the Gentiles, who were without it. Rom. ii. 12 — 15. Besides, when the decalogue was delivered, there existed a reason, at least for the sabbatic observance, which was peculiar to national Israel ; to wit, their release from Egyptian bondage. This reason, indeed, was prefixed to the whole decalogue, (Exo. xx. 2,) because the kindness of God in bringing them out of bondage, claimed their gratitude, and ought to have prompted them the more carefully to obey his revealed law, which, at that time, and in

that manner, he delivered only to them ; thereby distinguishing them from all other people. Deut.—iv. 33—37. Moreover, as God delivered his law to them in the form of a covenant, they, by assenting to it, came under the bond of a formal covenant of peculiarity. See Exo. xix. 3 — 8 and Deut. xxiv. 3. Whether the record of Israel's release from Egypt was originally prefixed to the decalogue with any special reference to the sabbatic rest, I shall not undertake to determine. We know, however, that at the recapitulation of the law, Moses, omitting to mention the original and general reason for observing the Sabbath, urged its observance upon Israel, on account of the reason which was peculiar to them ; namely, their release from Egypt. For having stated their duties towards their servants in reference to the sabbatic rest, he adds, “ Remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence,” &c. THEREFORE the Lord thy God commanded the (Exo. xx.) to keep the Sabbath day. Deut. v. 15.

That the Jews have constantly understood that their release from Egypt gave a special reason to to them, for observing the sabbatic rest, is plain from the current testimony of their writers. At present, however, I shall give but one authority ; which shall be that of *Moses* the son of *Maimon*, commonly known among Christians by the name of *MAIMONIDES*. Of him the Jews say, “ From the time of Moses the prophet, no one approached so nearly to him in wisdom and sound learning, as Moses, the son of Maimon.” Again, “ as an author, he is deservedly esteemed one of the best among the Jewish nation.”—Now, this celebrated author, when speaking of the sabbatic institution, and as giving the sense of his nation on the subject, says, “ There are two differ-

ent causes for this precept, from two different effects. For when Moses first explained to us the cause of this celebration in the promulgation of the ten commandments, he saith it was because *in six days the Lord made heaven and earth*. But in the repetition of them, he saith, *Remember that thou wast a servant in Egypt, &c. ; therefore the Lord thy God commanded thee to keep the Sabbath day*. . . . He gave this precept of the Sabbath unto us, (the Israelites) and commanded us to observe it ; because we were servants in Egypt." *More Neroch*. p. 11. chap. 31.

Seeing, therefore, that God was pleased to sanctify the seventh day, originally by example, and subsequently by commandment, to be observed by mankind in common, as a memorial of his own *rest* from creation-work, and by Israel in particular, as a memorial of the *rest* which he had given them from hard labor in Egypt,—seeing, I say, that God was pleased to enjoin the weekly sanctification of the seventh day, to commemorate these important events, how reasonable is it to believe, as I do, that he therein designed prelusively to indicate, that when his *greater* work of purposed *redemption* through the promised SEED should be accomplished, he would cause that an appropriate day should be more gratefully sanctified in commemoration thereof. And what other day of the week could be so appropriate to this end, as the *first* ? — the day on which by raising the Redeemer from the dead, God, as the God of Justice, openly declared that he had found a satisfactory *rest* in his vicarious obedience unto death.—Truly, *this is the day which the Lord hath made*; as an emblem of the rest, both *gracious and glorious*, which he hath secured to believers : *we will rejoice and be glad in it*. Ps. cxviii. 24.

The authority, too, for observing the first day of the week, is essentially the same as that by which the seventh day was observed. The example for each is supremely *divine* ; for, as the ELOHIM having finished his works of creation on the *sixth* day, rested therefrom on the *seventh* ; so the Logos having, on the *sixth* day, finished his vicarious sufferings on this cross, and, on the *seventh*, his predicted humiliation in the tomb, was raised on the *first day of the week*, in acknowledgment that he was discharged from any further *penal* demand, and, as a matter of right, *ceased from his own works, as God did from his*. Heb. iv. 10. Moreover, as the ELOHIM in delivering “ the law of works,” commanded the observance of the seventh day ; so the Logos, in delivering “ the law of faith,” which in Rom. xvi. 26, is called “ the commandment of the everlasting God,” did, though not verbally, yet virtually, command the observance of his resurrection-day. If you ask *where* ? I answer, in his last and great commission for preaching the Gospel. I am well aware, that the Gospel, in types, and promises, and predictions, was substantially preached during the Mosaic dispensation ; Heb. iii. 5. iv. 2 ; yea, that “ God preached the Gospel *before* unto Abraham, and even to Adam ; Gen. iii. 15., xxii. 18, Gal iii. 8. 16 ; and consequently, that it was preached while mankind in common, and while the Jews in particular, were required to observe the seventh-day Sabbath ; yet it is nevertheless true, that the Gospel has never been preached, and never can be preached, but as founded upon the vicarious death and resurrection of Christ, expressed or implied. For, as without his *vicarious* death, there could have been no satisfactory atonement made to divine justice for sin, so, without
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his *authorized* resurrection, there would have been no satisfactory evidence given, that even his vicarious sacrifice was actually accepted for this purpose. See Rom. iii. 23—26, Acts xiii. 32—39, I Cor. xv. 3, 4, 12—20. Any doctrine, therefore, that is not founded upon these all-important facts, however grateful to *Arians* and *Socinians*, is not “the Gospel of the grace of God :” that is, it is not *glad tidings* to lost sinners. See Acts xx. 24—48, Rom. iv. 25, Philip iii. 8—10, Titus ii. 14, I Pet. iii. 18. Hence, when the risen SAVIOUR delivered his mandatory commission, “Go ye and teach all nations, baptizing them,” &c., he must be understood as therein *commanding* “the eleven” whom he addressed, and, by the record thereof, as equally commanding all whom he has subsequently called, or will yet call, to be evangelical teachers, that they should doctrinally *teach* mankind of all nations, (to whom they have access,) their lost condition as sinners, and that there is no salvation for any of any nation, but through faith in the atonement made by his vicarious death, and acknowledged in his authorized resurrection ; also that such of all nations as should give evidence of having cordially received himself and his doctrine, ought to receive baptism, according to his precept and example. So much you will admit. By the same commission, however, our Lord must be understood as commanding his ministers to *teach* the observance of certain other things appertaining to his dispensation ; as, for instance, that whether a sufficient number of his baptized disciples should be located within convenient bounds, they ought to unite in Church relation — statedly meet for public worship — observe his commemorative supper, and be governed by his appointed discipline. Now, as these, and

many other things *must* be understood as enjoined by the commission, though not expressed in it, I feel no hesitation in believing that the observance of the *first day of the week*, was likewise hereby enjoined : for this, as much as baptism or the supper, and much more extensively than either, serves to commemorate his resurrection, which necessarily implies his death. What express command, pray, had either *Abel* or *Noah*, for offering sacrifices ? Yet “ the Lord had respect unto Abel and to his offering ; Gen. iv. 4 ; and when “ Noah builded an altar unto the Lord, and took of every clean beast and fowl, and offered burnt-offerings on the altar, the Lord smelled a sweet savor.” Gen. viii. 20, 21. It is true, they were both believers in the promised SEED, and acted *by faith* ; Heb. xi. 4, 7. ; yet by some means they must have been informed that God authorized and required them to offer sacrifices, or their offerings would have been acts of will-worship, and therefore offensive. See Is. i. 12. Col. ii. 23. It is therefore highly probable that God has said more than is recorded, about the sacrifices of those beasts, the skins of which he made into coats for Adam and his wife. Gen. iii. 21.—Nor is it any less probable that Christ, either personally or by his Spirit, gave some instructions to his apostles in regard to the observance of his resurrection day, which are not recorded. See John xvi. 12, 13. If, repeating your *taunt*, you should say to me, “ You would smile at a pedobaptist who should reason thus,—I frankly confess I should ; but the cases are not parallel : he, as you very well know, cannot produce apostolic example or sanction for his practice ; but for observing the *first day of the week*, I produce both. Acts xx. 7. I Cor. xvi. 2. Our Lord’s resurrection day, therefore, as well as his

supper, and rules of discipline, though not mentioned in the commission, may justly be understood as included in his subjoined injunction : "Teaching them," the nations, the way of salvation, and the disciples in particular, "to observe all things," doctrinal and practical, "whatsoever I have commanded you : and lo, (while so doing,) I am with you alway, even unto the end of the world. Amen." — Matt. xxviii. 19, 20.

At present, I shall only add, that for the observance of the *first* day, as before, for the observance of the *seventh*, two reasons are apparent ; the one general—the other special. For, as mankind in common were required to *rest* from all servile labor on the *seventh* day, because on that day God *rested* from his creative work ; so mankind in common, to whom the Gospel comes, are required to believe the record which God hath given of his Son, (I John v. 10,) and, in evidence thereof, to sanctify the day of his resurrection, because *all nations are blessed in him*, who, on that day, *ceased from his own works, as God did from his* ; and as national Israelites were specially required to rest on the *seventh* day, in grateful remembrance of the *rest* which God had given them from bondage and hard labor in Egypt ; so spiritual Israelites, *more* especially, are under obligations to observe the day of their Redeemer's resurrection, in *more* grateful remembrance of the *better rest* which he hath procured for them, from the *weightier* bondage of the legal covenant, and from the *meaner* servitude of *sin* and *Satan* ; and into which rest, moreover, he enables them, when *laboring and heavy laden*, to enter *by faith* :—*we which have believed do enter into rest.* Heb. iv. 3. Comp. Matt. xi. 28, Rom. iv. 25, I Pet. i. 3—9.

Your arguments in favor of continuing the observance of the *seventh* day as also your efforts to invalidate the reasons I have given for the observance of the *first* day, remain to be considered. In the interim, please to regard me as your sincere friend.

WM. PARKINSON.

LETTER XXII.

TO THE REV. WM. B. MAXSON.

March 11, and 18, 1836.

Dear Brother,—Your arguments to prove that the observance of the seventh day Sabbath should be continued under the Gospel, now claim my attention. I shall, however, notice only such of them, as to superficial readers, have a face of plausibility ; and which as you pretend to sustain them by Scripture, may seem, even to some conscientious persons, to be solid and conclusive.

Speaking of national Israel, (October 16, 1835,) you say they had the *lively oracles* committed to them ; to be finally transmitted to the Church. Acts vii. 38. But must not you, and must not every rational person, in reading that chapter, admit that Stephen, by “ the *ecclesia* in the wilderness,” meant, not the Gospel Church, but the *congregation of Israel* in the wilderness of Sinai, where *Moses* received the divine commandments from *the angel* and delivered them to the people ? See Exo. xix. and xx. chapters. This argument, therefore, stands for nothing.

Nor are you any more successful, though more plausible, in referring to Is. lvi., as you do in the same letter, and in others subsequently. By “ the

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son of the stranger," (ver. 3,) and " the sons of the strangers," (ver. 6,,) who had joined, or might join themselves to the Lord, *to lay hold on his covenant, and to be his servants*, the prophet, as to the dispensation under which he lived, manifestly meant Gentiles proselyted to Judaism ; and who, by consequence, were required to observe the Jewish sabbaths, *weekly* as well as *annual* : " One law shall be to him that is home-born, and unto the stranger that sojourneth among you." Exo. xii. 49. Comp. Levit. xix. 30, 33, 34 ; and Is. xiv. 1. And though with the best commentators, I believe, that in the chapter under consideration, the Lord, by the prophet, speaks chiefly of Gospel times, I can see nothing in all he says, that, taken in its true meaning, yields any support to your argument. In ver. 7, where he says, " Mine house shall be called an house of prayer for all people," I understand him to speak both of the temple and of its antitype, the Gospel Church.—Solomon's temple, while it stood, was accessible *for prayer*, to Gentiles, however remotely located, when, moved by the name and fame of Israel's God, they came thither to worship him. See I Kings viii. 41—43. And Christ asserted the same of the second temple, Mark xi. 17. Comp. Jer. vii. 11. But we are assured that the temple was a figure of Christ's body, both natural and mystical : John ii. 21, and Eph. ii. 21 ; and that (under the Gospel,) his mystical body, the Church, is accessible to those of all nations, who become true believers in him. Gal. iii. 28 ; Col. iii. 11. The Gospel Church, indeed, like national Israel, is a *peculiar people* ; 1 Pet. ii. 9 ; and though, at first, it consisted only of believing Jews ; yet, as under the Mosaic dispensation, proselyted strangers were admitted to the privileges of the Jewish sanctuary ; so, under the Christian dispensa-

tion, converted Gentiles are admitted to the privileges of the Gospel Church ; being “ no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God.” Eph. ii. 19. And, while there can be no authorized doubt, that the posterity of Adam, in all their successive generations, are born under the unalterable law of moral obligation to God, it must be equally obvious, that, as under the Mosaic dispensation, none of the Gentiles but those proselyted to a profession of faith in Israel’s God, were entitled to the *rites*, or made subject to the government of God’s Israel ; so, under the Christian dispensation, none but those that profess faith in the Lord’s Christ, and bring forth fruits meet for repentance, are entitled to his ordinances, or made subject to the discipline of his house : “ Do not ye (the members of a Gospel Church) judge them that are *within* ? But them that are *without* God judgeth ;” inflicting on them such temporal judgments as he sees fit, and (on such of them as die in unbelief,) executing the penalty of his righteous law. I Cor. v. 12, 13. By the way, these remarks on Is. lvi. serve to show, that I do not (as you allege I do) maintain that the *Tyrians* in the days of *Nehemiah*, were not under moral obligation to observe the seventh-day Sabbath ; or that the nations to which the Gospel is preached, are not under moral obligation to observe “ the Lord’s day ;” but merely that as *now* the government of the Church does not extend to the world ; so *then* the government of national Israel did not extend to the *Tyrians* or to any other unproselyted Gentiles ; and therefore, that *official* punishment for the breach of the Sabbath, was not inflicted on any but the Jews, and those proselyted to their religion. To return : You will say, If the Lord, in Is. lvi. speaks by the prophet of Gospel

times, he must prophetically have associated the observance of the seventh-day Sabbath with these times. Think again, before you decide. In ver. 4th, mention is made of *sabbaths*, which, as in many other places, probably include the annual sabbaths ; but these, you admit. were abolished by Christ. And though in ver. 2d, and again in ver. 6th, we find *Sabbath*, meaning doubtless the weekly *Sabbath* ; yet, as “ the appointment of the seventh day for this purpose was *positive*, ” and, according to your own opinion might be changed without affecting the morality of the institution, the prophecy, which does not specify on what day of the week the Sabbath intended should be sanctified, may be justly understood in harmony with such change. Besides, you cannot but have observed that the prophets, who often speak of New Testament worship, always express it in Old Testament style. How otherwise, in reference to Gospel times, can we understand the burnt-offerings and sacrifices that, according to ver. 7th, of this chapter, were to be accepted on God’s altar ? See its fulfillment in Heb. xiii. 10, 15. Read Dr. Lowth’s notes on Is. xix. 19, and lxvi. 23. The same style, too, occurs in the New Testament, especially when Jewish Christians are addressed. See Gal. iv. 26 ; Heb. xii. 22 ; I Pet. ii. 9.

You say, “ The Scriptures know of no distinction between *moral* and *positive* injunctions and prohibitions. ” Surely you do not mean, that the Scriptures do not contain *positive*, as well as *moral* injunctions and prohibitions. Were not the *judgements*, beginning with Exo. xxi., and the *ceremonies*, beginning with Levit. i., all *positive* ? Nay, was not the first verbal law which God gave to man, a *positive* prohibition ? Gen. ii. 16, 17. And were there not many *positive* injunctions and prohibitions, besides

those adverted to, delivered some by the Father, and others by the Son ? Nor do I deny, that positive injunctions were as binding on the person or persons commanded, as were the moral commandments ; yet, as a moral obligation is natural and universal, and therefore necessarily antecedent, I seriously doubt, whether God, though his authority is independent and infinite, ever gave a positive injunction, which rightly understood, was at variance with his moral law, natural or revealed. The most probable instance of such contrariety, is in the example you mention, wherein he positively commands Abraham to take his beloved son Isaac, and offer him up for a burnt-offering. But even this, rightly understood, was not a precept to violate his moral law, in which he saith, *Thou shalt not kill*, that is, commit murder. For, though this commandment, as a part of the decalogue, was not *revealed* till long after the days of *Abraham*, it had existed in the *law of nature* coeval with *Adam* ; and, to promote its observance, (not to violate it,) God had said to Noah, *Whoso sheddeth man's blood, by man shall his blood be shed : for in the image of God made he man.* Gen. ix. 6. If, (as under some monarchies,) to destroy an image of the sovereign has been made a capital crime ; how much more should murder be so held ? it being the destruction of *an image of God*. Accordingly, after the delivery of the decalogue, God provided, by statue, that the violation of his moral command, *Thou shalt not kill*, i. e. murder, should be punished by the death of the offender. Exo. xxi. 12. Levit. xxiv. 17. Nor was any satisfaction short of death to be accepted.—Numb. xxxv. 30, 31. So, whenever God commanded, or prophetically threatened the destruction of men by war, it was to punish them for immorality. Hence, as the positive command given to Abraham

did not require that he should *hate* and *murder* Isaac ; but that, dearly as he loved him, he should sacrifice him in token of his supreme love and filial fear of God, it must be obvious, that even if he had been allowed to make the sacrifice, his act would not have been murderous, and therefore not a violation of the moral command, *Thou shall not kill*. So neither was the act of the disciples, vindicated by their blessed Master, a violation of any divine command, *moral* or *positive* ; but merely of a traditional rule. To supply their hunger from the standing corn, they were authorized by the statute in Deut. xxiii. 25.—And the rubbing of the ears in their hands, cavilled at by the Pharisees, was a work of necessity, and therefore lawful on the Sabbath day. The fourth commandment, indeed, makes provision for works of necessity and mercy ; for the words *col melacha*, in Exo. xx. 10, means *all* or *every work* ; and, so translated, the connection of the commandment runs thus : “ In it ” (the Sabbath) “ thou shall not do *all work*,” (or business, as on other days,) which plainly implies that *some* work—such as necessity and mercy required, might, consistently with the sense of the commandment, be done on the Sabbath. And such was every work that Christ did, or sanctioned the doing of, on the Sabbath.

On Matt. v. 18, 19, you reason, if not unfairly, at least *querly*. Christ was addressing his disciples ; showing that, being such, it became them to excel others in obedience to all God’s revealed will. To them he said, “ Let your light so shine before men, (ver. 16) that they may see your good works, and glorify your Father who is in Heaven. “Think not (ver. 17) that I am come to destroy the law and the prophets :” (and so to introduce a licentious disregard to moral duty or to prophetic instruction ;) “ I

am not come to destroy either " the law or the prophets, " but to fulfill" both — to exhibit a perfect conformity to the moral law, and to become the fulfilling end of the ceremonial law ; and, to do all in perfect accordance to what Moses and the other prophets had written concerning him. See Acts xxvi. 22, 23 ; and Rom. x. 4. Nor should there be the least failure or imperfection in his work : " For," adds he, (ver. 18) " verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled ;" that is, in his own obedience and sacrifice ; for to such perfection, the law has never been fulfilled by any of his disciples upon earth. Nevertheless, by his own perfect observance of the law, moral and ceremonial, he taught his disciples, whom he had commanded to *let their light shine before men*, that they should constantly imitate him in moral obedience, also that while the ceremonial law remained in force, they should regard it as the law of God, and carefully observe its precepts. Hence, still addressing them, he said, " Whosoever therefore (ver. 19) shall break one of the least of these commandments, and teach men so, (as if it were by his order,) he shall be called least in the kingdom of heaven : " that is, among his disciples then composing his visible kingdom, which, in chapter xxviii. 17, he calls *the Church*: — nay, such conduct in a disciple, as it should be placed on record, would appear to his discredit, when, after the Master's ascension, his kingdom should *come with power* : " but whosoever " (among his disciples) " shall do and teach them, the same shall be called great in the kingdom of heaven ; " both as it then was, and as it should become after his ascension. That such was our Lord's meaning, is evident from the comparison he goes on to make be-

tween his true disciples and the Jewish legalists : “ For, ” adds he, (ver. 20,) “ I say unto you, that except your righteousness shall exceed the righteousness of the of the scribes and Pharisees ” — which is the same as If he had said, except ye shall be found true believers in me, and walking in a manner evidential of it ; (which could not be said of the scribes and Pharisees ;) “ ye shall in no case enter into the kingdom of heaven, ” as this kingdom would be *set up* on the day of pentecost, and much less as it is in glory. Of the latter he says, “ Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven ; but he that doeth the will of my Father who is in heaven.” Matt. vii. 21. From the words on which I have thus commented, it must be obvious :—

1. That unless Christ fulfilled the law, as noticed in ver. 18, neither you nor I, nor any of the human race, can enter into heaven.
2. That so far as the Sabbath might be implied in the words, the observance of the seventh day, as admitted on both sides, was then binding, and remained so, till the resurrection of Christ ; and
3. That although the *morality* of the institution, with that of all the decalogue, necessarily remains undiminished ; we know, by the example of the apostles, and of the Churches in their times, that they understood Christ, who is “ Lord also of the Sabbath day,” to have transferred the *positive* part, the time of the sacred rest, to the day of his resurrection ; namely, *the first day of the week*. Acts xx. 7 ; I Cor. xvi. 2.

March 18, 1836.

In regard to Col. ii. 16, you do me injustice ; for I have not, like many, included the supplied word *days* ; but explained the plural term *sabbaton*, *sabbaths*, as denoting all days and times, which under

that name appertained to the Jewish dispensation.—In your letter of October 23, 1835, you say, “It is generally admitted that when *sabbaths*, in the plural, occurs in the original of the New Testament, it usually refers to the annual and monthly observances of the Jews, and not to the weekly Sabbath.” But whosoever makes this admission if learned, must be either unobservant or uncandid. It is true indeed, that, according to *Trommius*, both *sabbaton*, (gen. pl.) and *sabbata*, (nom. pl.) are often used in the *Sept.*, and, according to Stephens, sometimes in the N. T., instead of *sabbaton*, nom. sing. But *sabbasi*, dat. pl. occurs frequently in the N. T. to denote a plurality of *seventh-day Sabbaths* in weekly succession. See Matt. xii. 5, 10, 12. Mark iii. 4. Luke iv. 31; vi. 2, 9. Nor can it be doubted, that in Exo. xxxi. 13, the Hebrew word *shabbethoth*, *sabbaths*, [in the *Sept.* *sabbata*] is used to denote Sabbaths in general, including the *seventh day*, or rather, (judging from the context,) to denote *seventh days* only, in their weekly succession. Compare *sabbata tria*, ‘three sabbath days.’ Acts xvii. 2.

Now as to the passage in dispute, (Col. ii. 16.) you cannot make *sabbaton*, *sabbaths*, to mean the monthly “observances;” for any one of these comes under the denomination of *e noumenias* “the new moon;” nor can you construe them to mean the *convocational sabbaths*, which appertained to three annual festivals, for any one of these, in its season, is noted by *heortes*, “an holy day;” that is a feast or festival day; *heortes* signifying *a feast*. See John vii. 2, 8. Comp. Levit. xxiii. 39. If the apostles, therefore, by *sabbaton sabbaths*, did not (as I explained in the word in the former letter) mean all days and times, which, under the Mosaic economy, were denominated *sabbaths*, he must (to the more direct defeat of your pretense)

have meant the *seventh day Sabbaths* only, in their weekly returns ; so the same word in the dat. case, was used by Christ himself, and is properly translated, “sabbath days.” Matt. xii. 5, 10, 12. Mark iii. 4. Luke iv. 31 ; vi. 2, 9.

Do, my brother, learn to write more modestly, and not as if you supposed the knowledge of the sacred Originals to be confined to Sabbatarians : and be no longer imposed upon by the fond notion, that when sabbaton, *sabbaths*, occurs in the N. T. “it usually means the monthly and annual observances of the Jews.”

To prove the perpetuity of the seventh day observances, you make a use of Mark ii. 28, which I regret to find from the pen of a Christian brother. Of Christ you say, “He was not the Lord of a shadow ; *a weak and beggarly element*, (by which, of course, you mean the ceremonial law ;) but of a solid good, which the Sabbath has always been to the people of God.” The negative part of the assertion is not true ; for the ceremonial law, with the positive part of the sabbatic institution, *was* indeed that very *shadow* of which Christ was the *body*, or substance ; Col. ii. 17 ; and therefore he *was* “ Lord of a shadow,” having power to abolish it, as he did, by becoming the fulfilling end of it. II Cor. iii. 13. Col. ii. 14, 15. And the positive part of the assertion however boastfully made, amounts to nothing more than every Christian thankfully acknowledges. Truly our blessed Jesus is “Lord of a solid good”—a rich variety of *good* ; a *good* including all the *good things* of grace and glory, which, though adumbrated by antecedent ceremonies, are realized only by faith in him. Heb. x. 1, 12, 14, 19, 20, &c. Comp. Rom. iv. 25, and v. 1, 2. Nor does any Christian deny that the sabbatic rest, both literal and mystical, is among the good things that come to the

people of God through Christ, who is "Lord of the Sabbath," or "of the Sabbath day," as the same word is rendered in Matt. xii. 8. Well, therefore might he disregard all traditional additions made to the sabbatic law, though plead by the Pharisees against his disciples: and most justly did he, who perfectly understood the difference between the *moral* and the *positive* parts of the sabbatic institution retain the former, while pursuant to purpose, he transferred the latter to the more memorable day of his resurrection; on which he "ceased from his own works," (of vicarious redemption,) "as God did from his," of original creation. Heb. iv. 10.

That Christ, as he predicted, Matt. xxiv. 20, knew that the unbelieving Jews would continue to observe the seventh day Sabbath, for 40 years then to come; nay, till the event of their calling in the latter times, no one can doubt, who believe his divinity. But the needful direction, which he then gave to his disciples, to pray that they might not be exposed to Jewish barbarity, gives no intimation that the same day would be or ought to be observed by any Christian Church.—However, as you have again produced that prediction to sustain your practice, I again refer you and all your readers, to my letter of January 30, 1835. At the close of the same letter, too, may be seen that the apostles, after their Master's ascension, attended the Jewish synagogues on Sabbath days, not because they felt bound to observe those days, but to preach the Gospel to the Jews there assembled, and to prove to them that Jesus, whom their nation had rejected, was indeed the *Christ*. More of this may be expected in a future letter.

Your only remaining argument, that I think deserves notice, as designed to prove the perpetuity of

the seventh day observance, is that which you raise from Psalms cxi. 7, 8, where the Psalmist, speaking of God, says, (according to our version) "All his commandments are sure ; they stand fast for ever and ever." But when you recollect the great variety of meaning in which the word *command*, singular and plural, verbally and substantively, occurs in Scripture, and especially in the Psalms, can you be quite certain, that the Psalmist by "all God's commandments," meant all his commandments in the decalogue ?— Might not a Jew as well say, "All God's commandments" include his judicial and ceremonial, as well as his moral commandments, and insist that it is the duty of his nation, at least, to observe them all to the end of the world. Indeed the word here rendered *commandments* will not bear your interpretation. It is used to denote *statutes* ; Psalms xix. 8 ; and as meaning these, it is rendered precepts ; Psalms cxix. 128 ; nay, in the same sense it is twice rendered commandments ; to wit, in Psalms ciii. 18, and in the passage before us ; but I can find no place in which it is used to denote the decalogue, the law written on two tables of stone. *This* Moses constantly denominated ha devareem, *the words*, from davar, *to speak*. In the preface to its original promulgation, he emphatically styles it col ha-devareem ha-elleh, *all these words*. Exo. xx. 1. And, when re-inscribed upon the second two tables, the Lord himself, to signify its sameness with the record of the first tables, gave it the same denominations, *the words*, and *these words*. Exo. xxxiv. 1, 27. Moreover, Moses, speaking of what the Lord then did, says, "He wrote upon the tables the words of the covenant," adding by way of explanation, essereth ha-devareem, *the TEN words*. Exo. xxxiv. 28. Deut. iv. 13 ; x. 4. In the *Sept.* it is deca logous, of which *dec-*

alogue is compounded. But the Psalmist, in the place under examination uses a word which is from *pakad*, *to visit*, whether in wrath or in favor; see Jeremiah vi. 15. Lam. iv. 22. Exo. xxiv. 7. Ps. xvii. 3; lxx. 3. Wherefore by *colpikkudaiv* (literally, *all his visitations*,) the Psalmist most probably meant, *all the visible emanations* of God's power and influence. Thus the Lord *pakad*, *visited* Sarah.—Gen. xxi. 1. With this agrees the context. At the beginning of verse 7, the Psalmist says of God, “The works of his hand are verity and judgment,” by which may be meant his operations in a way of grace, which are all in *verity*, according to his word of truth, and in *judgment*, i. e. with discrimination and wisdom; and which, being wrought by his hand, he sustains for ever. Acts xi. 21. Eph. ii. 10. I Pet. i. 3—9. Grace is a seed that *remaineth*. I John iii. 9. Besides, as from the 4th to the 6th verse, the Psalmist speaks of God's works of creation and providence, these bid fair to be intended: they are all wrought in *verity*, in reality, and not in vision; and in *judgment*, with infinite understanding; and as they are all the effects of his almighty *fiat*, they may well be expressed, as in our version, by all his *commandments*, being produced by the word of his power. “He spake and it was done; he commanded and it stood fast. The counsel of the Lord standeth forever, the thoughts of his heart to all generations.” Ps. xxxiii. 9, 11.—Nevertheless, the words are also true of *all God's commandments* in the decalogue; they stand as a perfect rule of everlasting rectitude; yet believing as we both do, that the sabbatic institution, though *moral*, as to the appointment of a time for sacred rest and devotion, was *positive*, as to the appointment of the *seventh* day for this purpose, I cannot see that the transfer

of the time to the *first* day, the day of our Lord's resurrection, at all disturbs or diminishes the morality of the institution.

I am still your faithful friend,
WM. PARKINSON.

LETTER XXIII.

TO THE REV. WM. B. MANSON.

April 8, and 15, 1836.

Dear Brother,—It now becomes my business to examine your efforts to evade, obscure, and invalidate the reasons I have given for the Christian observance of the first day of the week, as the appropriate day of sacred rest and devotion, under the Gospel dispensation.

In your letter of November 13, 1835, you noticed that I had said, “The observance of the seventh day can, with no possible propriety commemorate the work of redemption, though it might still serve as a memorial of creation.” I assert the same now; not being moved, in the least, by any thing you have said to the contrary. To observe the seventh day, indeed, is, in effect, to commemorate Christ as lying dead in the grave, which would be death to our hopes. I Cor. xv. 17.—But we gladly remember, that the angel, standing by the vacated tomb of Christ, said to the women, “He is not here; for he is risen as he said.” Matt. xxviii. 6. You further say, “It is not the day itself, but the duties to which it is devoted, that awaken recollections to divine subjects in the Christian’s mind.” Truly, it is not the day *itself* that answers this end; or such recollections would be common to *all*, at every return of

the day. The day itself, however, by its weekly recurrence, always gives occasion for the observance of such means, at least in private, as serve to awaken devout recollections; nay judging both from experience and observation, I am persuaded that, to those who have a lively faith in the risen Saviour, the very return of his resurrection-day is happily calculated to revive the joyful thought, that *He who was delivered for our offences, was raised again for our justification.* You also say, “The Christian Church, (meaning that of the Sabbatarians,) worshipping on the Sabbath do, for ought their opponents can say to the contrary, enjoy as much of the divine presence, and take as much pleasure in Gospel instructions, when thus engaged as those who observe the succeeding day.” Of this neither party can certainly judge; for members of one party cannot certainly know what those of the other enjoy. But admitting that observers of the seventh day enjoy as much of the divine presence as do observers of the first day, it only proves, that God is graciously pleased to give effect to his own word, whenever it is preached, and to his own ordinances, whenever observed. Have not preachers felt as much liberty and comfort in preaching, and believers in hearing, on other days, as on the seventh day or the first? Nor do I doubt that pedobaptist *Christians* enjoy as much consolation, through faith and hope in Christ, under Gospel sermons, as baptist *Christians* do; but would you hence argue, as some of them do, that they must have obeyed the precept any followed the example of Christ, in *baptism*?

The principle reasons I have assigned for observing the *first* day of the week, are the events by which God hath been pleased to distinguished this day. And, advertng to the first week of time, it is manifest,—

1. That the *first* day of the week was emphatical-

ly the *creation day* ; it being the day in which “ God *created* (bara) the heavens and the earth,” that is, the substance of them, *out of nothing*. This you admit; and having admitted this, all your subsequent cavilling is of no avail. You say, indeed, as I had said before, that the divine operation, on the first day, produced only the chaotic mass ; but not any thing, recollect, was afterward produced *out of nothing* ; and therefore not, strictly speaking, created ; all that followed was *formation* out of materials created on the first day, and is expressed by another word — the word *asah*, *made*, *fitted*, *finished*. See Gen. ii. 3 ; v. 1. The *first* day, therefore on the *first* week of time was emphatically the *creation-day*. But because I hence argue that the observance of the *first* of the week serves, (as for other purposes,) fitly to commemorate creation, you say I impeach the wisdom of God, for not having appointed this day from the beginning for this purpose ; “ because ” say you, “ it was as appropriate *then* as *now*. Just as well, and for a much stronger reason, might a Jew say that the whole Christian community “ You impeach the wisdom of God, in saying that He indeed, instituted Judaism, with all its solemnities ; and yet, that, being disappointed in its effects, He sent his Son to abolish it.” — Or, when we say, “ All the ceremonies of the legal dispensation were only to prefigure Christ, and therefore, that they answered the ends of their institution ; ” — might not the Jew again say, “ This implies a still greater impeachment of God’s wisdom ; for if indeed He intended to manifest his Son in human nature, and to accept his sacrifice as an atonement for the sins of men, why did He defer it so long — why did he keep mankind in abeyance by promises and shadows four thousand years ! — if the incarnation and death of his Son was ever necessary, it was so

from the beginning." We, it is true should agree in telling the Jew, that we see much of the wisdom of God in his having adopted this method ; it serves to show the eternity of his purpose to save sinners through the *Mediator*, and enables all who read the Old Testament, (if not wilfully blind,) to see that Christ came according to promises, predictions, and types, never fulfilled or realized in any other ; that, withal, he was *virtually* " the Lamb slain from the foundation of the world ;" and that all who believed in him from the beginning, were saved by him. Heb. vi. 12 ; xi. 18 ; Rev. xiii. 8. So I behold a great display of the wisdom of God, in his having appointed the *seventh* day of the week to be sabbatically observed ; it was not merely to commemorate his works of creation, but also his rest therefrom : " God blessed the seventh day, and sanctified it ; because that in it he had rested from all his work." Gen. ii. 3. The seventh day *rest*, however, was designed not only to commemorate what was past, but also typically to symbolize what was then future ; namely, that *rest* which God, as a God of justice, constantly required, and which, " in the fulness of time," he actually found in the vicarious death of Christ, who, agreeably to covenant engagement, made himself, for all he represented, " an offering and a sacrifice to God, for a sweet-smelling savor." Eph. v. 2. Thus Christ, by fulfilling the Father's law, which was *in his heart*, (Ps. xi. 8,) became the antitype of the ark, in which both tables of the law were kept inviolate ; Exo. xl. 20. Deut. x. 5 ; and his atonement which was satisfactory to divine justice, became the antitype of the mercy seat which, covering the law in the ark, was God's resting place. I Chron. vi. 41. Comp. Rom. iii. 25, 26. Accordingly when the Jews, in the latter day, the *ten* tribes as well as the *two*, shall be gathered from their present disper-

sions into their own land, and be converted to the faith of the Gospel, they will no longer regard the *ark*, having embraced its *ANTITYPE*, and being under evangelical *pastors*. They will *then*, as believing Gentiles do *now*, behold God by faith, as the God of grace, enthroned in Christ his chosen *rest*, and acknowledge and worship him as such, in the new *Jerusalem*, the Gospel Church. See Jer. iii. 16—19. — It is absurd to refer this prophecy, as many do, to the return of the Jews from Babylon. Were *all nations* then *gathered to Jerusalem*? Have the Jews never since *walked after the imagination of their evil heart*? ver. 17. Did *the house of Judah*, the two tribes, then walk with *the house of Israel*, the ten tribes? ver. 18. There is only an allusion to their return from Babylon, as in Hosea ii. 15, to their exodus from Egypt. Comp. Ezek. xxxvii 19—28. Observe, however, that the true *resting place* for divine justice, was not found in any provisions of the legal dispensation; “for the law made nothing perfect;” Heb. vii. 19; and therefore, that the symbol of the rest demanded, was continued in the observance of the seventh-day Sabbath, till it was realized in Christ. But when Christ, as noticed in my former series, had, on the *sixth* day, finished his covenanted sufferings on the cross, and, on the *seventh* his predicted humiliation in the tomb, the Father, as the Lawgiver and the God of Justice, in acknowledgment that *in him* he had found a satisfactory *rest*, raised him on the *first* day of the week, and released him as the Surety of his people. Rom. iv. 25. Hence, —

2. As a very important reason for observing the *first* day of the week, I contend that it was *validly* the redemption-day. According to prophecy, Christ’s resurrection was his own redemption. Ps. xlix. 9, 15. Actis ii. 31; xiii. 35—37. But till Christ himself was redeemed,

that is, released from any further demands of law or justice, surely none whom he represented could be released or justified on his account. His official release, indeed, shows that he had previously completed the full extent of his stipulated sufferings and humiliation, and therefore, that he had “made reconciliation for iniquity, and brought in everlasting righteousness ;” yet the acknowledgment of it, and therefore its *validity*, was in his discharge, at his resurrection ; “If Christ be not raised,” said Paul to believers, “your faith is vain ; ye are yet in your sins.”—I Cor. xv. 17. “But now” adds he, verse 20, “is Christ risen from the dead, and become the first fruits,” &c. ; wherein he was the antitype of the sheaf of first fruits presented *on the morrow after the Sabbath*. Levit. xxiii. 11. That the Sabbath during which Christ lay in the tomb, was not only, as you contend, the first of the two convocational Sabbaths appertaining to the feast of unleavened bread, but likewise the weekly Sabbath—and, therefore, that Christ was crucified on the *sixth* day of the week, commonly called Friday, and raised on the *first* day of the week, commonly called Sunday, I have proved to the satisfaction of any unprejudiced mind, in my letter of August 7, 1835.

You do not, indeed, venture to deny that Christ was crucified on the *sixth* and raised on the *first* day of the week) ; yet (you make a feeble effort to render it doubtful. All you say, however, to produce and to fasten this doubt, is a mere contortion of the question, whether Christ lay three entire days and nights in the tomb, or only the whole of the Sabbath, with part of the *sixth* and part of the *first* day. The latter side of this question is so universally concurred in by learned commentators and theologians, that I think it needless to add any thing, but to refer

you to my letter published January 30, 1835. Your remark, that according to this mode of calculation, Paul might have fallen overboard, and presently have been taken out of the water, though true, is really frivolous. I neither said nor thought that he was less than a day and a night in the deep ; but referred to his words, in II Cor. xi. 25, merely to prove that a *nuchthemeron*, a night-day, means a natural day of twenty-four hours ; yet showing that, in the Jewish calculation, both the day within which any state of things commenced, and that within which it ended, were included in the number of days during which it was said such a state of things lasted. The same mode of calculation indeed, obtains among us. A meeting, for instance, that begins on Saturday afternoon, and ends on Monday morning, is often called “ a three days’ meeting.

Changing the former order of ideas, I proceed to mention, —

3. The Redeemer’s ascension-gift of the Holy Ghost, bestowed on the first day of the week, and which certainly was a very memorable distinction of this day. Here again I find you, as Bunyan says, in “doubting castle.” But, however much you doubt it, the Scriptures plainly show that the *pentecost*, which next succeeded the *passover* at which Christ suffered, fell on the *first* day of the week. Christ died on “the day before the Sabbath.” Mark xv. 42. Compare Luke xxiii. 54—56. And that he rose on the *first* of the week, is asserted by all the evangelists. Hence, beginning with *the morrow after the Sabbath*, that is, the *morrow* after the *first* of the convocational sabbaths appertaining to the feast of unleavened bread, which Sabbath I have proved to have concurred, at that season, with the weekly Sab-

bath,—beginning, I say, with that *morrow*, the very day on which Christ arose, and counting off seven sabbaths, that is, weeks, or forty-nine days, as the law required, they are found to end with a weekly Sabbath ; so that the *fiftieth* day, which was the day of PENTECOST, *must* have been the *first* day of the week. See Levit. xxiii. 15, 16. To evade the force of this obvious fact, you say, in one of your letters, something like the following :—If we could even admit that the day of pentecost in question fell on the first day of the week, the descent of the Spirit on that day was not to honor it as the first of the week, or as the resurrection-day of Christ, but as the day of pentecost. Shocking to come from the pen of a Christian ! What ! did Christ come to *abolish* Jewish—did he *nail its whole ritual to his cross* ; and yet did he shed down the Spirit as if purposely to confirm and perpetuate it ! Oh ! my brother, think more consistently, and never publish nor utter such a sentiment again. But to return.

As the Gospel, after the resurrection of Christ, was not preached till on the day of pentecost, and which, that year, fell on the *first* day of the week, our Lord, who had so directed, (Luke xxiv. 49,) herein evidently indicated his purpose, that this day, in its weekly returns, should constantly be observed as a day of public worship—a day that his disciples should spend in prayer and thanksgiving, and especially in publishing the Gospel to all that should assemble. Again, therefore, I exclaim, *this is the day which the Lord hath made* ; as an appropriate symbol of our present *rest* under the Gospel, and of our future and *final* rest in heaven ; *we will rejoice and be glad in it*. Ps. cxviii. 24.

April 15, 1836.

That the Lord would distinguish the first day of the week, under the Gospel, as a day of spiritual feasting and gladness, he was pleased to pre-signify, choosing it as the day on which he first granted the *manna*. Can you be serious when you say, "This is a mere assumption?" I have indeed shown, by a rational chronology of the events recorded in Exo. xvi., that the manna must have begun to fall on the 18th day of the month, and not on the 16th, as commonly supposed. But what has this to do with the matter in question? You surely have intellect enough to perceive that a week of seven days is the same, on whatever day of the month it begins or ends; also that the *seventh* or *last* day of a week necessarily supposes that week to include *six* preceding days, and no more nor less. Now, that the Sabbath mentioned in Exo. xvi. 23, was the seventh day of the week, who will not deny. And the double quantity of manna granted on the *sixth* day, that there might be a supply for the Sabbath, on which none fell, shows that, during the *six* days, it fell "daily," or "every day," as asserted in the 4th and 5th verses. But as it fell every day for *six* days, on the last of which a *double quantity* indicated a sabbatic suspension on the next day, even a child can perceive that the falling of it *must* have commenced on the first day of the week. To tell me, therefore, that I *assume* this point, is equivalent to telling me that I have not mind enough to count *seven*, at least not to count *seven* backward. Besides, that the following weeks for about *forty years*, were successively measured in like manner, you cannot deny. See verses 26 and 35. Your suggestion that the manna might have begun to fall some days *before* the *first* day of that week, is a mere *subterfuge*.

As the Israelites, at that time, had no other sustenance, they doubtless gathered the manna as soon as it was made known to them, and that was on the *first* day it fell. See verse 3, and from verse 14 to verse 19. “And they gathered it *every* morning,” (ver. 21.) “And it came to pass, (as promised ver. 5,) that on the *sixth* day (of its falling, and of the week thereby measured,) they gathered *twice* as much,” &c. (ver. 22,) the reason for which, as given in ver 23, was that the next day, the *seventh*, was the Sabbath.

Nor is it any less evident, that the manna thus given, was typical of Christ, *the true bread from heaven* ; and especially as he is exhibited to believers in the Gospel and its ordinances ; and as he, being received and fed on by faith, *renews our strength day by day*. See John vi. 31 32. II Cor. iv. 16 ; viii. 15 ; and Rev. ii. 17 ; compared with Exo. xvi. 18.

Your intimation that Christ could not be the antitype of the manna, because the manna, is called “angels’ food,” I consider as another instance of reprehensible inconsideration. We know, indeed, that the manna (in Ps. lxxviii. 24, 25,) is called the “corn of heaven,” and “angels’ food ;” yet, who but an idiot ever supposed that it is so called because the inhabitants of heaven (immaterial spirits !) live on manna, or any other material substance ? The manna is called “the corn of heaven,” probably, because it was rained from the clouds of heaven ; Exo. xvi. 4 ; and was the gift of God ; Neh. ix. 15. John vi. 31 ; and it is called “angels’ food,” because, probably when God had produced it, he employed angels in collecting it, and in directing its daily descent to the camp of Israel ; and hence, by allusion thereto, Gospel ministers are sometimes

called *angels*, that is, *messengers* ; because Christ employs them in collecting the edifying truths which are revealed concerning himself *the true bread*, and in dispensing the same to the sojourners in the camp of his spiritual Israel. “ the Church of the living God.” See Matt. xxiv. 31. Rev. i. 20. Also my Sermons on Deut. xxxiii vol. i. p. 72,

To evade the manifest fact, that God, by the falling of the manna, renewed to Israel the certain knowledge of the seventh day, in its weekly returns, you affect to believe that the Jews, to the end of their stay in Egypt, retained that knowledge, by a weekly observance of the Sabbath, and that they brought both the knowledge and the observance with them into the wilderness. But, if so, why did none of their rulers, who had the oversight of gathering and distributing the manna, know the reason and design of the surplus moiety, when they found a *double* quantity on the *sixth* day ? Exo. xvi. 22.— This, to, is the more remarkable, because the design had been hinted to them before, as in verse 5. But “ the rulers of the congregation,” nonplussed at the sight, “ came and told Moses ;” who, by inspiration, “ said unto them, *This is that which the Lord hath said To-morrow is the rest of the holy Sabbath unto the Lord* ; bake that which ye will bake to-day, and seethe that ye will seethe ; and that which remaineth over, (it being baked or seethed,) lay up to be kept until the morrow. Verses 22 and 23. Besides, the highest authorities among the Jews admit, that they did not keep the Sabbath in Egypt ; meaning, no doubt, during their great oppression, for about 150 years, commencing when “ another king arose, who knew not Joseph.” Acts vii. 18. Even MAIMONIDES, speaking in the name of his nation, after mentioning their servitude in Egypt, immediately

adds, "all which time we could not serve according to our own will and pleasure, nor had any rest, nor *observed* a Sabbath. *More Neroch.* p. ii. c. 31.

Your attempt (December 4, 1835,) to prove that the Gospel Church continued the observance of the *seventh-day* Sabbath, by showing that the apostles, on that day, commonly went into the synagogues to preach, is weak in the extreme. That the apostles did so, is as well known to other Christians as to Sabbatarians ; but I hesitated not to say, that no enlightened reader of the New Testament, deliberately considering the circumstances of those times, can regard this usage of the apostles as any evidence that they retained the sabbatic observance of the seventh day. It only proves that the unbelieving Jews continued in that observance, as they do to the present time ; and that the apostles, knowing that such Jews stately assembled in their synagogues on the seventh-day Sabbath, went thither on that day to preach to them ; not to support Judaism, but to show that it was abolished by Christ. For this purpose, "Paul, as his manner was, went in unto them, and *three Sabbath-days* reasoned with them out of the Scriptures ; opening and alleging that Christ must needs have suffered and risen again from the dead ; and that (directly addressing them,) this Jesus whom I preach unto you, is Christ." This he did in the synagogue at *Thessalonica*. Acts xvii. 1—3. The same also he did at *Athens*, both in the synagogue and in the market daily ; verse 17. And at *Ephesus*, "he went into the synagogue and spake boldly (whenever opportunity offered,) for the space of three months, disputing and persuading the things concerning the kingdom of God. Acts xix. 8. "But (being much opposed,) he departed from them, and *separated* the disciples, (the twelve mentioned ver.

2, 7,) who followed him when he departed from the synagogue, and listened to him “disputing daily in the school of one *Tyrannus*; verse 9. The same was the object of *Paul* and *Silas* at *Salamis*; Acts xii. 5. Again as recorded in the same chapter, when Paul and Barnabas had arrived at *Antioch* in *Pisidia*, Paul, being invited to speak in the synagogue, gave a brief history of his nation, from their exodus out of Egypt, to their rejection and crucifixion of Christ; noting the sad consequences to which the latter, if not repented of, would subject them. See verse 14—41. “And,” as follows, “when the Jews,” displeased at what the apostle had said, “were gone out of the synagogue, the Gentiles,” who had attended, and who were moved by what they had heard, “besought that these words,” these Gospel doctrines, “might be preached to them the next Sabbath;” thus suggesting that they would gladly hear what the Jews rejected; yet willing that the Jews, if so disposed, might participate in the favor, they requested that it might be granted on the the next ensuing Sabbath, when the Jews, as usual, would be assembled. “And the next Sabbath day,” the rumor having gone abroad, “came also the whole city together, to hear the word of God. Nor did they come in vain; for “as many as were ordained to eternal life believed.” See from verse 42 to 48.

That the apostles themselves, for a time, felt a lingering adherence to Jewish usages, is evident from the case of Peter, who needed and received a vision from heaven to instruct him. Acts x. And even after thus instructed, they did some things merely to gain access to the Jews. For this reason, manifestly, Paul circumcised Timothy. Acts xvi. 3. Comp. I Cor. ix 19—23. Besides, in regard to things indifferent, Paul exercised and inculcated much forbear-

ance toward Jewish converts, who were weak in the faith. Rom. xiv. The same also was felt and done by other distinguished Christians. Accordingly, when Paul came to Jerusalem, *James* and the *elders*, though glad to hear of his success among the Gentiles, were afraid that his doctrine and practice would grieve weak believers, and exasperate obstinate unbelievers ; to prevent which, they persuaded him to concur with *four men*, weak brethren, who had a Nazaritish vow on them ; hoping that by so doing, he would be the more acceptable and useful. This affair, much as you make of it, was, on the part of Paul, and of James and the elders, at most a mere effort of Christian prudence. Paul, persuaded thereto by James and the elders, ventured to comply, that, for the time being, he might not grieve, but have the better opportunity to teach *the many thousands of the Jews who believed ; but were all zealous of the law.*—See Acts xxi. 17.

You think it strange that, if the apostles and other Christians in their times had observed the *first* day of the week instead of the *seventh*, there was no disputation about it between them and the Jews, as there was about circumcision, the passover, &c. The reason of this difference is easily accounted for : the controversy which the apostles had with the Jews related chiefly to such things as, according to Jewish principles, interfered with the apostolic doctrine, that free justification, by faith in Christ, should be preached to all nations. See Acts x. 43 ; xi. 21 ; xiii. 38, 39. Rom. iii. 19—26 ; x. 1—4. I Pet iii. 18. I John i. 3, 7, 9 ; ii. 1, 2 ; iv. 9. Now, according to the doctrine of judaizing teachers, *except* even Gentile converts were circumcised, and kept the law of Moses, to which also the passover belonged, *they could not be saved.* Acts xv. 1, 24. But the Sabbath had

no direct concern in this question. The Gospel of the grace of God, publishing free justification in the imputed righteousness of Christ, received by faith, might be preached on the *seventh*, or on any other day of the week, as well as on the *first*. Moreover, as the apostles, for reasons above mentioned, attended the Jewish synagogues on the seventh day, and, no doubt, the other Christians also, to hear the apostles preach, the Jews seem to have disregarded their meeting in Christian assemblies, as they constantly did, on the first day of the week. Acts xx. 7. I Cor. xvi. 2. Read the comparison of *synagogues* with *pagodas*, in my letter of September 18, 1835

The testimony in favor of observing the seventh day, which, in your letter of December 4, 1835, you adduce from early Christian writers, is, to say no more, extremely equivocal ; for each of them says at least as much against the observance, as in favor of it. Taking for granted, that by *SOCRATES* you mean *Socrates Scholasticus*, and having in my possession a copy of a very ancient edition of his history, bound up with what the learned consider the best edition of *Eusebius Pamphylus*, who preceded him, and a copy of *Evagrius Scholasticus* who succeeded him, as also one of *Dorotheus* on the prophets, apostles, and seventy disciples, I turned to the work, and was rather surprised that any man should refer to Socrates for the purpose you do. The words you quote are in Lib. 5. c. 21 ; corresponding to the Greek of Keph. 22. The author's subject in that chapter, is the controversy about keeping Easter as a substitute for the Jewish passover. In his account, those who kept that festival and other days specified in the law of Moses, were "such as observed Jewish customs—neither weighed deeply that when Jewish forms and figures were translated into Christian faith, the literal ob-

servation of Moses' law and the types of things to come, wholly vanished away." Applying his discourse to all days observed by the Jews, he says, "The apostle hath in plain words forbidden it;" and having shown by what the apostle said to the Galatians against observing *days*, and *months*, and *times*, and *years*, [Gal. iv. 10,] that "the Jews, [under a Christian name,] were become servants to the law," from which "such as were called into the Christian faith, were of right made free," he observes that "The apostle unto the Colossians, [chap. ii. 16, 17,] is as plain as may be, saying, That the observance of such things was nothing but a shadow; *Let no man therefore judge you in meat or in drink, in a piece of an holy day, or of the new moon, or of the Sabbath, which are as but shadows of things to come.*" Thus Socrates proceeds to inveigh against judaizing, till, as if to expose the most extravagant instance of it, he exclaims, "In a manner all the Churches throughout the whole world do celebrate and receive the holy mysteries every Sabbath-day after other." But, if this testimony be of any avail, remember that the same Socrates, and in the same chapter, says, "Every one in every place, of a certain custom, do celebrate the remembrance of the Lord's passion;" which affords equal, nay, stronger evidence that the Lord's day, the first day of the week, was then observed; for that, we know from Scripture, was the day on which the disciples of Christ met to *break bread*. Acts xx. 7. *Athanasius*, referred to by *Dr. Cave*, like many others in his time, observed both days, and, by way of apology, said, "We assemble on Saturday, not that we are infected with Judaism, but only to worship Jesus, the Lord of the Sabbath;" and who, as such, had power to transfer the observance, by his example, to the day

of his resurrection. As *Sozomenus* was cotemporary with Socrates, and said much the same things, his contradictory testimony, like that of Socrates, stands for nothing. All that *Grotius*, on this question, proves, amounts to no more. Of what *M. Dela Roque* asserts in answer to *Boseut*, I can say nothing ; not possessing his book, nor having, that I recollect, ever read it. By *More*, you must mean *Morexi*, author of the French Historical Dictionary which bears his name. On turning to his dictionary, I find little more than a record of the clashing opinions of others. I am glad you have referred to *Dr. Chambers* ; he says much in favor of my views of the matter in question. In his *Cyclop. Art. Sunday*, having mentioned *Constantine*, he says, “ Before his time, and even in his time, they,” the Christians of whom he was speaking, “ observed the *Sabbath* as well as *Sunday* ; both to sanctify the law of Moses, [in observing the seventh day,] and to imitate the apostles ;” who, therefore, must have observed *Sunday* ; indeed he says, “ they used to meet together on the first day.” He adds, “ It is certain that the regard was had to the *first day*, during apostolic times, in the meetings of the Church. And under the *Art. Sabbath*, Chambers says, “ The first day was instituted by the apostles to take place of the Jewish Sabbath, and by us is observed in remembrance, not of creation, but of the work of redemption ; being completed by our Saviour’s resurrection on that day.” Your quotation from *Calvin* I have not yet been able to find. But, if you will read his explanation of the fourth commandment, you will see that he considered the observance of the seventh day to have been abolished by Christ ;—nay, he goes farther than I can ; he considers those to judaize, who only retain the moral obligation of the

sabbatic institution, under the Gospel dispensation ; and commends the observance of the *first* day which he calls " the Lord's day," merely as a matter of religious and civil decorum, and as an occasion for the assembling of Christians, and the preaching of the Gospel to all that convene " The apostle," he observes, " says that the Sabbath was a shadow of things to come, but the body is of Christ. Col. ii 16, 17." See Calvin's exposition of the moral law : Inst. book II. chap. viii sect. 28—34.

Your conclusions, therefore, however specious they may appear to yourself or others, are in my humble opinion, wholly unfounded ; being all drawn from arguments and objections thus fairly met and refuted. One letter more will finish my present series.

With all due esteem, I remain,

Yours in cordial friendship,

WM. PARKINSON.

LETTER XXIV.

REV. WM. B. MAXSON.

April 22, and 29, 1836.

Dear Brother,—A few things more in your letter of December 11, 1835, claim some notice. Of these, the first is your further effort to render it doubtful whether Christ rose on the first day of the week. You say, “respecting the time of our Lord’s resurrection, I have no particular interest, besides what is imposed upon me by consistency.” But this, by the way, (in regard to the question between us,) is the greatest interest you could possibly have in the decision. You well know that the belief that Christ rose on the first day of the week, is universally the principal reason for observing the day; also, that many Sabbatharians avow, that if they were convinced that Christ rose on that day, they would observe it. Therefore, to be consistent with yourself, and to sustain the continued observance of the seventh day, it is the highest interest of your cause to *obscure* what you know you cannot *confute*,—to wit, the scriptural evidence that Christ rose on the first day of the week. You further say, “I have no objections to its having occurred on the first day of the week; but as the Scriptures do not state, nor necessarily imply, that it (the resurrection of Christ,) took place on that day, I am under

no obligation to believe it, excepting what is due to general opinion." Shocking audacity!

Like other sabbatarian writers, and like those writers, too, who contend that the observance of the first day should commence at sunset on Saturday evening, you avail yourself of Dr. McKnight's comment on Matt. xxviii. 1. I admit that our version of the words in question, though it exhibits the true time of our Lord's resurrection, does not fairly present the evidence of it as given in the original. Therefore I will give a translation of the disputed words in the verse as I understand them. But, preparatory thereto, I beg leave to make the following remarks:

1. That *opse*, rendered "in the end," is used by Greek writers as meaning *after*, and not only *immediately* after, but *indefinitely* so. See Dr. Lightfoot, vol. i. p. 746. And Dr. Wells, (Annot. on Matt. xxviii. 1.) says, that "with a genitive case," (as in the instance before us,) "it is used to denote *a good while after*." Thus, in *Philostratus* we have *opse ton troikon*, which we know from the connection must mean *a long time after the Trojan war*; and *opse tou basileos chrinon*, *a long while after the king's days*. So *opse*, in the text before us, means *after the sabbath*, long enough to agree with the other evangelists, who make it reach to the morning dawn. Mark xvi. 1, 9. Luke xxiv. 1. John xx. 1.

2. That, in the passage under consideration, the same word is rendered *sabbath* and *week*. It is in each place *sabbaton*, genitive plural; literally, *of the sabbaths*. In its first occurrence in this verse, I believe it should be rendered *sabbaths*, as meaning both the *seventh-day sabbath* and the *first* of the two convocational sabbaths appertaining to the feast of unleavened bread, which, at that season, as proved in my letter of August 7, 1835, fell on the weekly

Sabbath. And in its second occurrence in the verse, it should be rendered *weeks*, as denoting the seven *Sabbaths*, that is, weeks ; which, according to Levit. xxiii. 15, began to be counted on *the morrow after the Sabbath* ; that is, on the morrow after the first day of the feast of unleavened bread ; which was always called a *sabbath*, whatever day of the week it might fall on, but which, in the year of our Lord's crucifixion, concurred with the weekly Sabbath, as just noticed. These seven weeks reached from the pass-over to pentecost. Hence pentecost was called "the feast of *shabugnoth*," sabbaths, or weeks. Exo. xxxiv. 22. Deut. xvi. 16. II Chron. viii. 13. And whereas, at the all-important season under consideration, "the morrow after the Sabbath" was the morrow after the *weekly* as well as the *festival* Sabbath, the numbering of the seven weeks, or forty-nine days, must have commenced with the *first* day of the week — nay, with that identified *first* day of the week on which Christ arose ; and, consequently, the forty-ninth day must have been a weekly Sabbath, and the fiftieth day, the day of *pentecost*, that season *must*, as before proved, have fallen on the first day of the week.

3. That epiphoskouse, (from epi, *upon* or *besides*, and phosko, *to shine*,) rendered "as it began to dawn," denotes, like the Hebrew word *Nashaph*, "a mixture of light and darkness," commonly called *twilight* ; and which is alike applicable to the morning as to the evening. Scripture often mentions *the dawning of the morning* and *of the day*. See Josh. vi. 15. Judges xix. 26. Job iii. 9 ; xxiv. 15. Ps. cxix. 147.

My translation, therefore, of the words in question, and which I propose as the *literal* meaning of them, is this : *After the sabbaths, as it began to dawn to-*

ward the first of the weeks, came Mary Magdalene, &c. Herein observe, that the words "as it began to dawn toward the first of the weeks," must necessarily mean "as it began to dawn toward the *first day* of the weeks;" and, therefore, that the time thereby noted is precisely the same that is noted by our common version; to wit, the *breaking of day* in the morning of the *first* (day) of the week. Of seven weeks, as well as of one week, there must be a first day. Thus Matthew's account of our Lord's resurrection, perfectly accords with that given by the other evangelists. They all speak of the *paraskeue*, the *preparation*, i. e. for the Sabbath, as having occurred on the day of our Lord's crucifixion.—*Matthew* (chapter xxvii. 62,) calls the Sabbath during which Christ lay in the sepulchre, "the next day that followed the day of the preparation;" substituting this *periphrasis* for the word *Sabbath*, to signify that the Jews had spent the day, not *sabbatically*, but *wickedly*, in cherishing and venting their malice against Christ, as related in verse 63. *Mark* (xv. 42,) speaking of the crucifixion-day, says, "when the even was come, (because it was the *preparation*, that is, the day before the Sabbath) &c. *Luke* (xxiii. 54,) says, "that day," the day of the crucifixion, "was the *preparation*, and the Sabbath," for which the preparation was to be made, "drew on." And *John* says, "that Sabbath-day was an *high day*," because that year the festival Sabbath fell on the weekly Sabbath. *John* xix. 31. Compare verse 42. The day on which such a concurrence happened, was called *sabbatum magnum*, a great Sabbath. See *Godwin*, *Moses*, and *Aaron*; L. 3. cap. 3. p. 110. It is also known to the learned, that the Hebrews called the afternoon of the *sixth* day of the week, from three to six o'clock, *gnereb hashabbath*, the *Sabbath-eve*, and

that the termination of that time, or six o'clock that evening, as being the end of the *preparation*, was, by the Greeks, called *parisodon sabbaton*, and by the Hebrews, *biath hashabbath*, the *entrance of the Sabbath*. Moreover, they had an appropriate term to denote the time between three and six, P. M. on Friday ; to wit, *hachannah*, which, like the Greek *paraskeue*, signifies preparation or “disposition, i. e. a regular arrangement,” or setting in order. See *Sealig de emend. Temp. l. 6. p. 269. Godwin M. & A. L. 3. c. 3. p. iii.* ; and *Lingua Sac.* under *cun*, *to prepare, set in order*.

Wherefore, as noticed in a former letter, the women who had witnessed the crucifixion and interment of their dear Saviour, though they “prepared spices and ointments to embalm his sacred body,” yet (because the Sabbath drew on,) deferred the application, “and rested the Sabbath, according to the commandment.” Luke xxiii. 56. But, “after the *sabbaths*, the *festival Sabbath* and the *weekly Sabbath*, which, at that season, concurred, they “came early to the sepulchre,” as testified by all the evangelists, to accomplish their holy design. In the mean time, however, the angel had descended, the earthquake had occurred, and the sacred body, being “quickened by the Spirit,” was raised and removed : “He is not here,” said the angel ; “for he is risen, as he said.” Matt. xxviii. 6. His redemption from the tomb, therefore, with the virtual redemption of all represented in him, must have occurred long before day ; and, very probably, at midnight, as typified in the redemption of Israel from Egyptian bondage. See Exo. xii. 29—31. The very darkness of the hour was mystically significant. How dark was the condition of Israel in Egypt—especially just before their release ! How deplorable the apparent condi-

tion of mankind—nay, of the disciples themselves, until it was known, at day-light, that JESUS, the SAVIOUR, was risen ! And how dismal are the apprehensions of sinners under the conviction, till the light of salvation, through the risen Saviour, dawns upon their souls !

That “the Sabbath was *past*” when Christ rose, we know from Mark xvi. 1 ; and that he was risen on “the first of the week, *early*, when it was yet *dark*,” we know from John xx. 1. Therefore, though we are not told the precise hour in which he rose, as nothing appears to the contrary, I believe that, correspondent to the type in Israel’s redemption, he rose at *midnight*. Hence, also, I believe that the sacred time appertaining to his resurrection-day, properly commences at midnight.—To this, you, like others, will object that it supposes a *chasm* (as it does,) of about six hours between the end of the Sabbath, at *sunset*, and the commencement of the first day of the week, at *midnight*. This chasm, however, you must remember, made no abridgement of the natural day which succeeded the Sabbath ; for this, as a natural day, must, as always, have begun when the Sabbath ended ; and the time of that natural day, from its commencement till midnight, was the time that constituted the last of the three *nuchthemera*, night-days, in which Christ was in the sepulchre.—But the chasm related to sacred time ; it intervened between the *going out*—nay, the *abrogation* of the Jewish Sabbath and the commencement of the *sacred rest*, as then transferred to the *Lord’s day*. And that some such variation, in regard to the weekly period of sacred time, would occur, was plainly indicated at the institution of its observance ; for, as noticed in a former letter, though it is said, “the evening and the morning were the *first—second—*

third—fourth—fifth—sixth day ; Gen. i. 5, 8, 13, 19, 23, 31 ; yet no such specified limits were assigned to the seventh day. Gen. ii. 2, 3. Accordingly, it is certain that, in regard to sacred time, the day on which Christ rose did not begin at sunset ; for then it must have ended at sunset ; whereas we know that, on the evening of *the same day* on which he arose, “ being the *first* of the week,” as also on the evening of the next ensuing first day, he appeared in the midst of his assembled disciples ; John xx. 19, 26 ; and that his appearance among them on the evening of the day on which he rose was *after night*, is evident from the fact that the two disciples with whom he had supped at *Emmaus*, and to whom he had made himself known “ in the breaking of bread,” had traveled back to *Jerusalem*, a distance of “ three score furlongs,” that is, seven miles and a half, and were with their brethren when the Lord appeared among them — This, too, is by Luke called “ that same day,” noted before as the day of his resurrection ; and, by the two disciples, “ the third day ” from his death, and the day on which the women, who were early at the sepulchre, reported that they had not found the Lord’s body, but had seen “ a vision of angels, which said that he was alive.” See Luke xxiv. 13, 34. But as, according to John xx. 19, the time of that appearance of Christ among his disciples was on “ the same day ” before described as his resurrection-day, “ being the first day of the week,” it is certain that, in regard to sacred time, that day did not end at *sunset*, but at (or about) *midnight*.

It is also worthy of notice, that to have the observance of the Lord’s day to begin and end with the setting of the sun, is an almost certain way to have much of it at least *secularized*, if not *profaned*. It is well known that, on Saturday evening, many, espec-

ally females, are usually, and it would seem inevitably, engaged till eight, nine, or ten o'clock, in finishing their week's work. Many, too, on Saturday evening, as the result either of necessity or of antecedent neglect, have to procure supplies from groceries; which, to accommodate such customers—nay, often to accommodate tipplers, are kept open later than usual on that evening. Moreover, many, having closed their week's labor and received their wages, make Saturday evening, and often till late at night, a time of idle and sensual gratification. And these habits, among those who regard *holy* time merely as *idle* time, are doubtless greatly promoted by the usage of beginning *such* time at sunset. Nor is this usage any less pernicious in regard to Sunday evening; for, not only the *irreligious*, old and young, male and female, bond and free, (who had been kept under some restraint by the idea of sacred time,) but the *religious* also, understanding the Lord's day to have ended at sunset, all hasten to the pursuits which they respectively choose; as, for instance, the children to play—the apprentices, perhaps, to haunts of vice—the gay, to amusements, at home or abroad—and the avaricious, to labor: whereas, if they understood the Lord's day, as it would seem the disciples did, to begin and end at midnight, like them, Christians at least, and probably many others influenced, by their example and persuasions, would attend an evening meeting for devotional purposes. Nay, more; some of those who by reason of a Saturday-night's revel, had slept or lounged away most of the Lord's day, might, peradventure, be prevailed on to go to a religious meeting in the evening; and, for aught we know, might hear a sermon to their everlasting advantage.

An objection, I am aware, may also be offered

against the usage founded upon the belief that the Lord's day begins and ends at midnight. According to this belief, the day of our Lord's resurrection begins and ends when mankind, with few exceptions, are asleep; but it should be recollected that so occurred his resurrection itself; few were then awake, none of the disciples saw him rise, but they saw him afterward by the light of the sun; and so do all believers see him as risen by the light of the Gospel. It is to be believed, too, that Christians, generally speaking, awake on Lord's day morning with recollections appropriate to the day; and that the means, private and public, in which they are employed during the day, are such as happily serve to keep such recollections in their minds till they retire at night. Nor do I doubt that respect for the belief and usage thus imperfectly advocated, has occasioned most of the civilized nations (including our own) to begin and end their civil day at midnight. And, indeed, when it is recollected, that God required Israel, as a memorial of their redemption out of Egypt, thenceforward to begin the year, at least in regard to sacred festivities, *six months* later, to wit, with *Abib* (afterward called *Nisan*,) instead of *Tisri*, what wonder that, to commemorate the so much greater work of redemption by Christ, we should be instructed, in conformity to the time of his resurrection, to begin the day, sacred and civil, *six hours* later, that is, at midnight instead of at sunset. See Exo. xii. 2, 29, 31. Compare John xx. 19. To proceed.

The use you make of Dan. ix. 27, is singular indeed. To give my views at large of this prophecy, would be foreign to the object of these letters: yet, as serving to show the absurdity of your application of it, a few things must be noticed. 1. Then, the *seventy weeks* mentioned in verse twenty-four, are all

to be understood of prophetic weeks ; that is, weeks of years ; making seventy times seven, or four hundred and ninety years. Hence, when the prophet afterward had occasion to mention ordinary weeks, to distinguish them from the weeks in question, he called them *shavugneem yameem*, *weeks of days*. Chapter x. 2. And Isaiah, to distinguish a *natural* from a *prophetical* year, calls it “the year of an hireling.” Is. xvi. 14 ; xxi. 16. 2. Although the seventy weeks or four hundred and ninety years, to determine more minutely the succession and distinction of the times and events which they embraced, were *cut out* into three sections ; to wit, 7 weeks, (49 years,) 62 weeks, (434 years,) and 1 week, (7 years,) the *kind*, nevertheless, of all the seventy weeks remained the same ; they were still all *weeks of years*. 3. *Chatzi*, the word rendered *the midst*, being from *chatsah*, *to divide*, more properly and frequently denotes *half*, and, in this instance, evidently the *latter half*. Accordingly, *Prideaux* understood the single week, the last of the seventy, to be equally divided between the ministry of *John* and that of *CHRIST*, assigning to each three and a half years ; and hence, that during the latter half of this week of seven years, *Christ*, *doctrinally*, by his preaching during that time, and *virtually*, by his sacrifice at the end of that time, “caused the Mosaic sacrifice and oblation to cease.” But *Bp. Lloyd*, and after him *Bp. Lowth* and *Dr. Gill*, understanding the seventy weeks to have begun in the *twentieth* year of *Artaxerxes Longimanus*, when he gave authority to *Neemiah* to rebuild the wall of Jerusalem. Neh. ii. 1—8 ; and calculating the 490 years after the oriental usage, allowing only 360 days to each, make the 62 weeks, as following the *seven*, to end with the 33d year of *Christ* ; which was at the feast of tabernacles,

in *Tisri*, after which, that is, six months after the expiration of the 62 weeks, "the Messiah was cut off," according to verse 26. Then, leaving a space of 30 years for the further calling and repentance of the Jews, the last, the single, the separated week of the 70, must have commenced at the end of A. D. 63, and, including, (like each of the rest,) seven years, it must have extended to A. D. 70; when the Prince Messiah, (by "the people of the prince," meaning the army of *Vespasian* or *Titus*, the prince of the Romans,) came and destroyed "the city" (Jerusalem) "and the sanctuary," (the temple,) and so "caused the *sacrifice* and the *oblation*, offered there, actually and totally to cease." With this I concur; believing that the prince of whom the angel [verse 27] said, he shall confirm the covenant with many for one week," is not meant the *Messiah*; for when *He*, by his death, confirmed the covenant of grace for his people, it was *forever*, and not for a *week* or 7 years only; but *Vespasian*, the *prince*, the Emperor of the Romans, who, by his general *Corbulo*, made and confirmed a covenant of civil peace, for seven years, with the *Parthians*, *Medes*, and *Armenians*, that he might be the more at leisure to make an entire conquest of *Judea*. Accordingly, *Tacitus*, the Roman historian, writing of those times, says *There never was so firm a peace as now. Annal. L. xv.*

April 29, 1836.

The reason you assign for not believing that Christ ate his last passover with his disciples before the time the Jews statedly ate theirs, is the same that I formerly employed for the same purpose; namely, that he must then not have complied with the law in Lev. xxiii. 5. But when I come duly to consider the obvious fact, that the passover was a specified type of

Christ, and that he was then about to abolish it in his death, (1 Cor. v. 7.) I found the *supposed* reason to be no *reason* ; and the difficulty which it had occasioned, in a moment vanished. This, too, might be the true reason why, so far as I can see, Christ did not present the usual sacrifices, *daily* and *weekly*, which the law required ; they were all types of himself, and to be abolished in him. (11 Cor. iii. 13, 14. Heb. x. 11—14.) One thing in relation to this matter is certain ; to wit, that if Christ, that year, observed the passover at the legal time, the Jews had either lost the knowledge of the true time, or had changed it ; for we know that HE ate the passover with his disciples, the night before the day on which he was crucified ; but the day of his crucifixion was the day of “the preparation of the passover.” (John xix. 14 ;) and when the Jews carefully avoided ceremonial uncleanness, “that they might eat the passover.” (John xviii. 28.) The interpretation which I gave of Mark xiv. 12, and Luke xxii. 7, (and of which you take no notice,) shows that even those passages, rightly understood, do not, as I thought I did, stand in the way of the supposed anticipation.

Your quotation from Dr. *Adam Clark*, on this article, does him great injustice ; for though you cite words that he used, you pervert his meaning, by suppressing his connection. He was comparing different opinions : and, having rejected two, one of which denied that Christ ate the passover that year at all, and having mentioned another, he says, “this third opinion, which states that Christ *did* eat the passover with his disciples that year, but not in the same hour with the Jews ; and that he expired on the cross the same hour in which the paschal lamb was killed, seems the *most probable*.” Again, he says “Our Lord and he disciples ate the passover some hours

before the Jews ate theirs ; for *they*, according to custom, ate theirs at the *end* of the fourteenth day, but Christ appears to have eaten his the preceding evening which was the *beginning* of the same day, and which was the *sixth* day of the week, or Friday ; for the Jews begin their day at *sunsetting* : we at midnight. Thus (continues he) Christ ate the pass-over the *same day* with the Jews, but not in the *same hour*. Christ, therefore, (as our author adds,) kept the passover the *beginning* of the *fourteenth day*, the precise day in which the Jews had eaten their first pass-over in Egypt : see Exo. xii. 6—12."

GODWIN, it is true, in his *Moses and Aaron*, p. 138, says what authorised the words of *Carlow* which you cite ; but turning to Godwin's book, I find in p. 142, that when, like *Clark*, he had rejected other opinions, he says, " Lastly, others *more probably* hold that both Christ and the Jews did eat the passover the same day and hour ; namely, on Friday, or the fourteenth day of the month, if we count the beginning of *Friday* according to the manner of the Jews, from six o'clock at night on *Thursday*." Thus he clearly shows what he meant ; to wit, that both Christ and the Jews, at least that year, ate the passover on the evening of *Thursday*, the 13th of *Nisan*, when (in Jewish calculations) Friday, the 14th of *Nisan*, had commenced ; for he adds, " Friday morning he [Christ] was judged and crucified ; and in the afternoon, about *three o'clock*, *paraskeue the preparation*, of the Sabbath began, he (having given up the Ghost on the cross) was buried : *There laid they Jesus, because of the Jews preparation*." (John xix. 42 ; comp. Mark xv. 42—47, and Luke xxiii. 54.) Bp. *Lloyd* also, as quoted and approved by Bp. *Lowth*, says, " He [Christ] died in the month *Nisan*, the very same day and hour that the paschal lamb was wont to be killed ;" and, by way

of demonstrating the fact, *Lowth* refers to *Lloyd's* Chronological Tables. See *Lowth* on Dan. ix. 25.

I now proceed to your last letter, published Jan. 1 and 8, 1836. In this, the first and principal thing which claims my notice, is your attempt to invalidate the testimony I adduce from *Ignatius* and *Justin Martyr*, in favor of observing the first day of the week. I attach as little importance to the theological dogmas of those men commonly called the *fathers*, as you do, or as any other Christian does. I am also well aware, that before the art of printing was in use, *manuscripts* were sometimes interpolated, both by Jews and by Papists. But I quoted from *Ignatius* and *Martyr* only such of their sayings as have been quoted in past centuries by Protestant writers, whose times, learning, and diligence enable them to judge between what is genuine and what is spurious, much better than you or I can. Besides, I have as much reason to suspect that what you quote from them was interpolated by *Judaizers*, as you have to suspect that what I quote from them, was interpolated by *papalizers*. The obvious reason why *Ignatius* said, "Let us no longer sabbatize," was that Christians remained tinctured with *Judaism*; and he added, "but let us keep the day on which our life rose from the dead," because he perceived that this day was sadly neglected, or only partially observed. But I will give you an authority which so far as I know has hitherto escaped the imputation of being interpolated; I mean *Eusebius* surnamed *Pamphylus*, the first ecclesiastical historian after the apostles. My copy of this *History* in folio, is very ancient, and highly commended; but of what edition it is I cannot say, its title page being worn off.—Even *Eusebius* (though his work referred to was published as early as A. D. 326, and contains the

history of the Christian Church from the birth of Christ to that time,) had to discuss the question which he found to have arisen between the eastern and western Churches, about the observance of *easter*, a Saxon name signifying the feast, that is, the pass-over; from which it appears that the former were *judaizing* and the latter *innovating*. He says, "all the Churches throughout *Asia*, as of an ancient tradition, thought good to observe the high feast of *easter* in the fourteenth [of the] moon, on which day the *Jews* were commanded to offer their paschal lamb. As much as to say, as upon what day soever in the week that [day of the] moon fell, the fasting days," (those which they observed preparatory to the feast,) "finished and ended: when, as the other Churches throughout the world accustomed not to celebrate *easter* after this manner, but observed the *apostolic* tradition and custom as yet retained; to wit, that the fasting days should be broken up on no other day but the day wherein our *Saviour rose from death to life*. Wherefore synods and meetings of bishops were summoned, where all with one accord ordained an ecclesiastical decree, which they published by their epistles to all Churches; that upon no other than the *Sunday* the mystery of our Saviour's resurrection should be celebrated." He also further relates, that at *Rome*, at *Pontus*, throughout *France*, and throughout *Ostroena*, similar synods were convened, and that all, with one and the same sentence and judgment, ordained the same decree, and their uniform assent was thus made manifest unto the world." This occurred in A. D. 190. Eus. Eccl. Hist. Lib. 5. cap. xxi; corresponding to the Greek of *Keph.* 23. This ancient *scrap* shows indeed, that Christianity *then* was *still* much shackled by judaism, and that it was *already* greatly imbued with that spirit of antichrist

which even in the apostolic age had “begun to work :” (II Thes. ii. 7 ;) nevertheless, it also clearly evinces, — 1. That the Christians, at that time, were universally agreed that the first day of the week, called *Sunday*, was the day in which Christ arose. 2. That, by “apostolic tradition and custom,” they regarded and observed it as being the most sacred of all days. And, 3. That on that day, and on no other, they deemed it lawful to “celebrate the *mystery* of our Saviour’s resurrection ;” that is, to receive “the Lord’s Supper,” as a memorial of his *vicarious* death, the acceptance of which as a satisfactory atonement to divine justice for all the sins of all he represented, was openly acknowledged in his authorized resurrection. See Is. liii. 11. Matt. i. 21. Acts xx. 28. Rom. iii. 25, 26 ; iv. 25. Titus ii. 14. Heb. x. 14. I Pet. iii. 18.

I shall conclude with a brief notice of several things which incidentally occurred in your letters ; chiefly in that of February 27, 1835. In this you say, “when the Sabbath was instituted, sin had not come into the world ; and, therefore, that it (meaning the Sabbath,) did not originate in the grace of God to sinners, nor could it be affected by that plan of grace revealed and compleated in Christ.” But, surely, you believe that God’s purpose of *grace in Christ* was before the sabbatic institution, and before the creation of the world. If so, your remark is idle. See Eph. i. 3—5 ; II Tim. i. 9 ; and Titus i. 2. In the same letter, you say of the Sabbath, “it was a symbol of the felicity of heaven, to which men would undoubtedly have been ultimately exalted, had they remained innocent.” That the sabbatic rest was a symbol of heaven, I do not question ; but that men, had they remained innocent, would have been exalted to heaven, by their natural innocence, I see no

scriptural evidence. They would have remained happy in the state of innocent *Adam*, but had no promise of heaven ; for this, as well as the promise of it, comes only through the *Mediator*, the *second Adam*, “the Lord of heaven.” The heavenly state is, “that eternal life, which God, that cannot lie, promised before the world began ;” which promise, therefore, could not *then* have been made to any creature, — but was made to Christ, as the COVENANTEE and SURETY of God’s elect. Titus i. 2. Accordingly, “eternal life is the *gift of God*, through JESUS CHRIST our Lord. Rom. vi. 24. Between your expression of the two sentiments just noticed, you say, “we have as little interest in the continuance of Jewish rites as yourself, although we may not have indulged in so much acrimony against them.” I have said nothing against *Jewish rites* as divine institutions ; nay, as such, I highly venerate them and their appropriate uses, and have said and written much to sustain them, as also to explain their typical design ; but as continued under the same or other names, since realized and abolished in Christ, I *cannot*, I *must not* endure them : for, so continued, they are abhorred of God ; (Is. lxvi. 3 ;) and the apostle calls them “weak and beggarly elements,” and speaks very reproachfully of judaizing teachers ; calling them *dogs*, and *evil-workers* ; such as would *trouble* the Church, “and *pervert* the Gospel of Christ ;” nay, said of them, “I would that they were even *cut off*,” at least from the Church, if not from the earth. See Gal. iv. 9 ; v. 12. Phil. iii. 2. In your letter of October 16, 1835, while endeavoring to extricate yourself from your strange allegation that *Brown* and *Lightfoot* assign the ascension and gift of the Holy Ghost to the *seventh* day, you would have your readers believe that *Brown*, (in vol. i. p. 444,) actually agrees with

you ; whereas you very well know that his agreement with you is only in beginning the weekly day of sacred rest at sunset : *he* on Saturday evening, and *you* on Friday evening. For afterward, (p. 446,) he expressly says, “ that the particular day on which the Holy Ghost descended was the Christian Sabbath ; ” adding, “ thus an additional honor was put by the Trinity on that holy day. ” I am glad, however, that you could defend your unhappy declaration even as well as you did.

But I must not forget to account for what, in your second letter, you notice as a mistake in my first letter, wherein I referred to *Josephus*. (lib. 7, c. 9,) for proof that the Jews called a week *eight days* ; the place intended may be found in chap. viii, sec. 5, of that book. Whether Josephus was right in supposing, as he seems to have done, that “ Absalom’s head, after the week’s end, was polled every *eight day*, ” does not affect the object of my reference. Our translation says it was done “ at every year’s end ; ” but the Hebrew is, *mikketz yameem layameem*, *from the end of days, to days*. II Sam. xiv. 26. Whether it means when the days of some natural division of time, or of some stated period *ended* ; or simply, every return of the time when the polling was needed, is immaterial to my object ; which is only to prove that Josephus, by “ every *eighth day*, ” noted the beginning of every week, which was equivalent to noting a week, as an evangelist did, by the phrase, “ about an *eight days*. ” Luke ix. 28. Thus, when the sacrifices appropriate to Gospel times are prophetically mentioned, they are said to be offered on the *eighth day*, this being the day after the Jewish Sabbath, and, therefore, the *first* day of the week, called *the Lord’s day*. Rev. i. 10. See Ezek. xliii. 27. Compare Is. lvi. 7 ; and then read the fulfill-

ment of the prediction, (both as to the *altar* and the sacrifices,) in Heb. xiii. 10, 15, 16 ; and 1 Pet. ii. 5.

Your comparison between calling the *seventh* day the *Jewish* Sabbath, and the *first* day the *Romish* Sabbath, is unjust. You know that, during the Mosaic dispensation, the scriptural observance of the *seventh* day was peculiar to the Jews and those proselyted to their religion ; but you will scarcely say that, under the Christian dispensation, the weekly observance of the *first* day is peculiar to *papists*. Besides, the observance of the *first day*, sanctioned by the marvelous descent of the Spirit on that day, was practiced by the apostles and primitive Christians, before *Romanism*, under the name of Christianity, had any being. Moreover, I have proved that the word *Sabbath* was never used in Scripture till at the giving of the manna, nor afterward, but as denoting either the weekly or some other Sabbath peculiar to the Jews. See my letter of October 2, 1835. A *scriptural* tenet, remember, does not become *unscriptural* because the *papists* hold it, or the doctrine of the divine TRINITY must be so.

All the reasons you assign as evidential of sincerity, I readily admit ; and, could I believe that Sabbatarians are right, their paucity would be no objection to my becoming a candidate for union with them. Popularity is a matter of very small consideration with me. But be assured, my brother, that the more I investigate the subject, and consider the question on both sides, the more I am established in my belief that the blessed Redeemer rose from the dead on the *first* day of the week, and that, for this reason chiefly, “ the same day ” should be weekly observed as a day of *sacred rest* and of *grateful devotion*.

Having written thus much to explain and defend

my conscientious belief and practice, in regard both to the *Sabbath* and to the *first day of the week*, called "the Lord's day," I leave you, my brother, and all who think with you, to enjoy your supposed proofs of the contrary, with all your correspondent conclusions undisturbed; not intending to notice any thing you may further say on the subject. For, having several unfinished works on hand, and "knowing that shortly I must put off this my tabernacle," I have neither time nor inclination to prolong this discussion. Thus impressed, I now bid you and your Christian fraternity a *cordial farewell*; hoping ere long to meet you and all who "have received an unction from the *Holy One*," in the true and everlasting *rest that remaineth for the people of God*.

Yours in the Lord,

WM. PARKINSON, Pastor of the
1st Bap. Ch., city of N. Y.

ELDER MAXSON'S LAST SERIES OF LETTERS.

LETTER XXV.

TO THE REV. W. PARKINSON.

Dear Brother,—I have received, and repeatedly perused your second series of letters in reply to mine addressed to you, relative to the weekly Sabbath ; and they would have received an earlier acknowledgment, had not other engagements absolutely prevented.— And I now assure you, that it is not by a desire to have the last word in this discussion, that I am led to this reply ; for I am aware that the patience of our readers, as well as the liberality, of our brother, the editor, has been put to a serious test. But a sense of duty to myself, and to the truth I have endeavored to maintain, together with the desire that we may leave the field of controversy fully apprized of each others views of this subject, and (I should be glad to hope) with feelings becoming our profession, constrain me to ask a little further indulgence.

In this reply, it is not so much my design to notice the very unkind and sarcastic manner in which you have animadverted upon my letters, which you admit to have been “ respectfully written,” as to correct the numerous misconstructions you have put upon them. If the support of my views by Scripture is a mere pretense, and my arguments are so obviously weak, that

they may only seem to some few conscientious persons, to be solid and conclusive, as you have represented them ; (March 11 ;) it must be allowed that you have bestowed much gratuitous labor in confronting them. Let them be understood as I have expressed them, and I am quite willing the reader should decide as to their merits.

The first things I wish particularly to notice, is your labored effort to draw out of what I had written ; an undesigned admission that the seventh day recognized by the fourth commandment, was abolished.— Were it true that I had used terms implying more than it was apparent I designed they should, I ask, Sir, is it an act of Christian kindness to force these words to misrepresent what you know I designed to express ? When I stated (Nov. 13) that whatever there was in the Sabbath peculiar to the Jews, or the Mosaic dispensation was abolished—that as these peculiarities constituted it to that people, the Jewish Sabbath : so when these peculiarities were abolished, the Jewish Sabbath was abolished ; but that the patriarchal Sabbath, which was the same with the original institution, and written in the fourth commandment, remained : — I say when I made this statement, it was in view of your own avowed opinion as to what constituted the seventh day, the *Jewish Sabbath*, (July 17, 1835,) namely, “ When I contend that the Sabbath of the fourth commandment was peculiar to the Jews, I mean that it was so in regard to the manner of its observance, &c. ” And also with a full explanation of my meaning when I used the phrase *Jewish Sabbath*, see my letter (Nov. 6, 1835) one week earlier than the date you quote. I then stated to you, that I understood by your letter of July 17, that by the observance of *the seventh day*, you had only intended the peculiar manner which the Jews were required to ob-

serve it. And you permitted me to remain in the belief that you intended to be so understood. Now, with all this explanation made in connection with the avowal of my opinion that the Jewish Sabbath was abolished, no person can, in candor, say that I have virtually admitted the abrogation of the fourth commandment. Again. You represent me as saying that the sabbatic law given to the Jews embraced no new prohibitions and enjoined no new duties. (Feb. 26.) If you mean that I have said this in reference to any law given to them other than what is recorded in the fourth commandment, Exo. xx. 8—11, I should consider it unjust; for my words (Oct. 23) are expressly limited to this precept. And I say the same now, that this law as recorded in Exo. xx. 8—11, enjoins nothing but what is implied in the record of Gen. ii. 2, 3, and is fairly inferable therefrom. Nor have you attempted to make a distinction, without associating with the precept, the instructions and penalty subsequently revealed to Israel, which you well know I have viewed as distinct from the law of the fourth commandment. Why then should you ask, "What then was abolished?" This inquiry has been repeatedly answered in my former letters to you; and I will now once for all say, that all the sabbatic service of the temple and synagogue worship, peculiar to that dispensation—the particular restrictions to that people, relative to going out of their houses, gathering of sticks, kindling of fires, stoning-to-death, &c., with whatever else relative to the Sabbath there may have been, not implied in the fourth commandment, were unquestionably abolished. But it has been shown, and any person who will take the trouble of comparing Exo. xx. 8—11 with Gen. ii. 2, 3, can see that nothing was required by the precept that is not plainly inferred from the record. If any thing could be learned from the example of God in

resting on the seventh day ; it is this, namely, to imitate his rest. This you expressly admit. (Feb. 26, 1836.) You here say, “ By the record, Gen. ii. 2, 3, we certainly know that God having finished his work of creation in six days, rested therefrom on the seventh, and that he blessed the seventh day and sanctified it, thus teaching by his example, that during that day, man should rest from all servile labor, and be employed in contemplating the works, and adoring the perfections of his Creator.” You have here virtually admitted all I have contended for, namely, that the record is as express, and as extensive in its restrictions and injunctions as the commandment is. Your denial that there is any command for the sabbatic observance in Gen. ii. 2, 3, avails nothing ; it is a mere split about words of the same import. Nor is it dealing fairly with me to say as you do, that according to my own declaration “the Jewish Sabbath was abolished as to all things which the institution required under the Mosaic dispensation ;” for this I never have admitted, and you well know that I have constantly maintained that the institution required, under all dispensations, the religious observance of the seventh day, with such religious services, as God should see fit, from time to time to enjoin. It still remains a duty you owe to yourself, to ascertain in what consists the essential difference between the precept and the record. By your own statements you relieved me of the labor of pointing out the difference between the fourth commandment and the sabbatic law of the Jews. In your 2d letter of your first series, you say, “ according to the Sabbath law, the Jews were forbidden to carry any burden on the Sabbath day : yet he [Christ] both did, and sanctioned what was forbidden according to the Sabbath law.” Again, (March 11, 1836,) you say that “ the fourth commandment indeed makes pro-

vision for works, of necessity and mercy, and such works might, consistently with the sense of the commandment be done on the Sabbath," and add that the labor which Christ justified his disciples in doing was lawful on the Sabbath day. As you have thus asserted a difference between the two laws, there need be no more words how one could be abolished, and the other remain. Your efforts, still to insert the Jewish restrictions and penalties in the decalogue, in my estimation, are of no weight. Nor do I see what good purpose can be promoted by your insinuation, that many Sabbatharians are weekly guilty of Sabbath-breaking. If it be really as you suppose, I see not how this can either help your argument, or prejudice mine. We have reason to be glad, however, both on our own account and on the account of our anti-sabbatarian brethren, that there is no stoning to be done in this case; but that such wilful offenders may live to obtain forgiveness.

The above explanation furnishes an answer to your repeated inquiry as to what I mean when I say, "the Jewish Sabbath is abolished." You take a very strange course in supposing, that by the above assertion, I mean that the ceremonial appendages to the Sabbath only are removed, and that I must suppose the Gospel Church is bound to observe the Sabbath on pain of corporal death. This I deem mere trifling. In my turn, I ask, what you mean when you say, "the fourth commandment makes provision for the works of necessity and mercy, and that such works might, consistently with the sense of the commandment, be done on the Sabbath?" Your following remarks about the Church being under a stoning-to-death discipline, are perfectly idle. I will also ask, what you mean by "believers not being under the Law," &c. If you only intend by these remarks, that believers are

not bound under the penal curses of the law, or to obtain salvation by the merits of its works; you contend for what no Christian denies. But if you mean that believers are not bound to obey the law of the decalogue as a rule of duty, you had better come out at once — pull down the standard of Orthodoxy, and unfurl the banners of Antinomianism. We shall then know what we have to meet. Again you anticipate me as saying, the Jewish Sabbath was abolished as to all things relating to the sabbatic institution that was *positive*; and thus, by my avowed opinion of the positive appointment of the seventh day, bring me into the *dilemma* of admitting that it was abolished: and to avoid this *dilemma* as saying, it was abolished as to all things annexed to the institution by the Mosaic dispensation, and thus virtually admitting the fourth commandment to be abolished. You find it very easy to meet these objections you make in my behalf; but Sir, I have not said nor do I admit that all that is positive in the fourth commandment was abolished; and consequently, am not brought into the *dilemma* you have anticipated. Nor would you derive any advantage from the confession, were it made according to your wish; since you admit that the example of God in resting the seventh day, teaches man as authoritatively that during that day, he should rest from all servile labor, and be employed in worshipping God. The duty still to observe the Sabbath, is as binding in the one case as in the other.

In your your concurrence in the opinion that the sabbatic institution is of a compound character, that is, that it is both *moral* and *positive*. You say you have not intentionally said any thing, contrary to it.— I cannot say what you have intended; but you have stated, (Letter 2, first series,) that the Sabbath law in its nature, was not *moral* but *positive*,” and “ that

our blessed Lord placed a breach of the Sabbath on a par, not with a breach of moral law ; but with a breach of the law by which the Levitical priesthood was instituted and privileged, and which was ceremonial and repealable." You may say you designed these remarks to apply to the fourth commandment. But it has been shown to the satisfaction of every unprejudiced reader, that the institution, and the commandment are perfectly similar in their nature, and in the duties they inculcate. And your remarks here cited, I consider as pointedly against the morality of the fourth commandment as they can well be, and consequently as much against the morality of the sabbatic institution. Again, under the same date you assert that I admit that God if he please, might direct to the observation of another day of the week, instead of the seventh in perfect harmony with the perpetual morality of the institution. I am not a little surprized that you should tax me with admitting this, since I stated my opinion so explicitly to the contrary. Under date of Oct. 16, I said, "To me it appears to be both moral and positive ; *moral* as to the appointment of a season for rest and devotion, and *positive* in the appointment of the seventh and last day of the week for this purpose." But instituting the Sabbath consisted in the appointment of the seventh and last day of the week : to annul the latter, would be to abrogate the institution ; as the reasons assigned, for it could apply to no other day than the seventh. God could do this if he please, and if he see fit, appoint another day, and assign other reasons for it ; but it would be entirely another institution." I have made this extract at large, that you may see that I have given you no grounds for making the assertion and I am not responsible for any of the conclusions you draw from it.

That the Jews were under a special obligation to

keep the Sabbath on account of their national deliverance from Egypt, and their other national blessings, as you argue, no one will deny, and the same special reasons require that they should observe every other moral and positive duty ; but aside from this speciality, there was a common reason why they, and all other men should observe them. To this the Jewish author *Maimonides*, whom you quote, attests. According to him, the first and principle reason for the fourth commandment was, that in six days the Lord made heaven and earth; but the special reason urged upon the Hebrews was, that they were servants in Egypt.— And you have now virtually admitted that the *Tyrians* [Gentiles] were under moral obligation to keep the seventh day. As to my having alledged that you maintained otherwise, as you say I have, must be a mistake. I think I have nowhere said this. But had I alledged it, your remarks (2d letter, first series) would have sustained me. You there cite the case of the *Tyrians* as a decisive proof that the Sabbath of the fourth commandment was peculiar to the Jews, and say, “The *Tyrians* are represented as tempters of the Jews, by offering their fish for sale on the Sabbath: yet the Jews only were called to account for the breach of the Sabbath;” and add, “nor is there, that I recollect, a single divine charge of Sabbath-breaking upon sacred record before, or after the Mosaic dispensation.” I should understand this as maintaining that the *Tyrians* were not morally bound to keep the seventh day.

In the illustration of your declaration that the authority for observing the first day is essentially the same as that by which the seventh day was observed ; you cannot conceal the difficulty to which you are subjected, in finding something for a divine warrant for the practice. Among other things you say “the Logos

[word] in delivering the law of faith did, though not verbally yet virtually command the observance of his resurrection day." And in answer to the question, Where? you say, "In his last great commission for preaching the Gospel." When you came so near to the proof of your position as this, had you quoted the words in which this virtual command was given, it would have been what I had a right to expect; but instead of this you tell me that many other things must be understood as enjoined in the commission, though not expressed in it." "I feel," you say, "no hesitation in believing that the observance of the *first day of the week*, was likewise hereby enjoined." And you finally conclude that as *Abel* and *Noah* probably had instructions concerning the sacrifices and building the ark which are not recorded; it is "not less probable that Christ, either personally, or by his spirit, gave some instructions to his apostles in regard to the observance of his resurrection day, which are not recorded." Nor are your subsequent reasons on this point of much more weight. I think, brother Parkin-son, you ought not to blame me if I involuntarily smile at such reasoning as this, for I cannot avoid it.

Under March 11, after reciting from mine of Oct. 16, 1835, the following, "The Scriptures know of no distinction between *moral* and *positive* injunctions and prohibitions," you say interrogatively, "surely you cannot mean that the Scriptures do not contain *positive* as well as *moral* injunctions and prohibitions." And your remarks which follow indicate that I intended to deny that the Scriptures contained positive duties. But you must have known that I did not mean this; but that the Scriptures held them both alike sacred; as my remarks there made, fully show. Your efforts to prove that the Scriptures contain such precepts were altogether superfluous. On Matt. v. 18, 19, you observe

that I “reason, if not unfairly, at least *queerly* ;” but in your efforts to obscure my *queer* reasoning, you reason still more *queerly*. That Christ literally and perfectly observed all the moral law is certain ; and also, that the ceremonial law was fulfilled and abolished in him ; but the whole of his sermon on the Mount shows that his discourse did not relate to himself, any further than it regarded his doctrine. By the words of our Lord, “I came not to destroy ; but to fulfill,” he must be understood in a sense opposed to destroying the law or the prophets. The words, therefore, cannot apply to the ceremonial law ; for he did destroy this ; and there was no divine law then in being, which his disciples could understand him as intending, but the decalogue ; and his illustrations which immediately follow, proves that he intended to be so understood. On *plerosai*, the word which in this place is rendered “*to fulfill*,” Mr Parkhurst observes that in order to make out the connection between this, and the two following verses, we must take *plerosai* in its most extensive sense, as denoting that Christ came not only to fulfill the types and prophecies, by his actions and sufferings ; but also to perform perfect obedience to the law of God in his own person, and fully to enforce and explain it by his doctrine.” This sense is given to *plerosai* in Col. i. 25. “According to the dispensation of God which is given unto me for you, *to fulfill* (*plerosai*) the word of God,” that is *fully to preach the word of God*. The passage thus understood, preserves its close connection with the preceding and following verses, and sustains my *queer* reasoning upon it. But in your remarks upon this text, you represent Christ as enforcing upon his disciples, the precepts of the ceremonial law — that while it was in force, they should regard it as the law of God, and carefully observe its precepts, you add. “Hence still addressing

them, (his disciples,) he said, “ whosoever shall break one of the least of these [ceremonial] commandments and teach men so, (as if by his order) he shall be called the least in the kingdom of heaven, that is, among his disciples them composing his visible kingdom, which in chapter xviii. 17, he calls the Church. But whosoever (among his disciples) shall do and teach them [the precepts of the ceremonial law] shall be called great in the kingdom of heaven, both as it then was and as it should become after ascension.” It follows, according to this interpretation, that Christ came not to destroy, that is to abolish the ceremonial law ; but to confirm, obey, and inculcate it as the law of the Church, and that till heaven and earth pass, not one jot, or one tittle of the ceremonial law shall be annulled.— Now I do not think you believe this doctrine, or that you are willing to abide by the necessary results of your comment upon this text. I charitably believe that you have been driven to this interpretation, by your zeal in opposing my *queer* reasoning.

I wish to notice something farther, but must defer it for a future letter. I therefore close, with my best wishes for your present and future welfare.

W. B. MAXSON.

LETTER XXVI.

TO THE REV. W. PARKINSON.

Dear Brother,—Pursuing the consideration of your last series of letters to me, the next particular I wish to notice, is, the sense of the original of *sabbaths* in Col. ii. 16. I am satisfied that it is not limited in the New Testament to the ceremonial sabbaths. From a more particular examination into its application in its plural form, I find it frequently applied to the weekly Sabbath ; but not always, as you have supposed, meaning a succession of weekly Sabbath-days. In Matt. xii. 1, 11. Mark i. 21 ; ii. 23, 24 ; iii. 2. Luke iv. 16 ; xiii. 10. Acts xiii. 14 ; xvi. 13 : we find *sabbaths* in the genative or dative plural. By examining these places, it will be seen that they cannot be understood as intending a succession of weekly sabbaths ; nor can they mean the Jewish sabbaths collectively ; but a single weekly Sabbath only. In the same sense we should understand this word in its first occurrence in Matt. xxviii. 1. This, therefore, relieves your interpretation of Col. ii. 16, of the objection I formerly suggested ; namely, that *sabbaths* in the New Testament usually refer to ceremonial sabbaths : yet it by no means confirms it ; for sabbaths in this text may very properly, and without tautology, apply to the ceremonial sabbaths. This

will appear evident when we consider that, in some of those feasts, there were both festive duties and abstinence from labor enjoined. The former made the day a feast, and the latter a Sabbath. This was the case with the feast of unleavened bread, and the feast of tabernacles; Levit. xxiii. 6, 39; each of which was held seven days; the first and last days of those feast were sabbaths, while the intervening days were feasts only. Pentecost also was of this class; it was both a feast and a Sabbath; verse 21. So, also, was the feast of trumpets, on the first day of the seventh month; verse 28. All these were sabbaths of rest, as well as feast days. Between these sabbaths and the other days, which were feasts only, there was an important distinction; and this is recognized in verse 37, 38, where the *feasts* and the *sabbaths* are distinctly mentioned. There was also a seventh year Sabbath for the land to lie untilled, and is so called, Levit. xxvi. 34, 35, 43; and also a fiftieth year jubilee, Levit. xxv. 8—13, admitted to be a Sabbath in your Summary: these could not be included in the *holy day* in the text, but comes within the denomination of *sabbaths*, and to which this word must necessarily refer. Hence it is absurd to argue, as you do, that *holy day* [heortes, *feasts*,] must include the festival sabbaths, and that *sabbaths* [sabbaton] must include the weekly Sabbath. But there is still another important difficulty in the way of your opinion upon the text under consideration. The weekly Sabbath is admitted by yourself to be a moral institution. If *sabbaths* in this text were designed to embrace the weekly day of rest, it strikes not at the branches of the institution, but at the root itself; and levels, not the observance of the seventh day only, but the sabbatic institution, to the standard of meat and drink, and other ceremonial observances. Even the septe-

nary division of time which resulted from it must also be annihilated. If the root be dead, the branches must be dead also. It appears to me, therefore, morally certain, that the word *sabbaths*, in Col. ii. 16, was never designed to affect the weekly Sabbath, any farther than the Jewish ritual was concerned; and there is but little probability that the apostle had any allusion to it whatever. I do not understand your meaning when you say in the beginning of your letter, (March 18,) "you do me injustice." You seem to intimate that I had charged you with supplying the word *days* in Col. ii. 16. If this is what you design, I would say that I have not intimated that you have so done.

In noticing, (May 18,) my observation made to you, (October 16,) that Israel had the "lively oracles"—the decalogue, committed to them to be finally given to the Church, Acts vii. 38; you entirely misapprehend me; and, therefore, say my argument stands for nothing. I designed not to intimate that the *ecclesia*, [Church,] in this place, meant the Gospel Church, nor that the pronoun *us* referred to "the congregation in the wilderness;" but to Stephen and his cotemporaries, who then had these *living words*, and especially his associate believers in the Gospel, to whom alone were they really valuable. Now you surely will not deny that God designed, when he gave these "lively oracles" to Israel, that they should be preserved, and eventually, through that people, be given to the Gospel Church. Unless you deny this, your objections to my argument stand for nothing.

In quoting my remarks on Mark ii. 28, (March 18,) you seem intent upon misconstruing my meaning. You do, indeed, cite my words, fitting them better for your purpose, by a parenthesis, than I wrote them. Had you quoted my sentence entire,

you would not have been inclined to follow it with your censorious comment. In referring to this text, I said, “by this he [Christ] intimated the permanency of the institution, and that he was not the Lord of a *shadow*—a weak and beggarly element ; but of a solid good, which the Sabbath has always been to the people of God.” By this it will be seen that I limited the remark to the Sabbath : asserting that it was not a shadow—a weak and beggarly element ; but a solid good. The negative part of this assertion you say is not true. And the positive part has no more truth in it than what every Christian thankfully acknowledges. By this you make the Sabbath a shadow and a solid good at the same time. I leave the reader to judge which of us is on the side of truth.

In support of your assertion that Christ retained the moral part of the sabbatic institution, and transferred the positive part of it to the day of his resurrection, you have cited Heb. iv. 10. “For he that is entered into his rest,” &c. This passage has not before been considered ; for I considered it entirely irrelevant to the subject of our discussion. But, as it seems to be much relied upon as evidence of a change of the Sabbath, I will here state that I see not how it has the slightest reference to the subject. The whole argument of this chapter has especially in view that state of rest into which the militant believer has not yet entered ; that is, the heavenly rest. The pronoun *he* cannot be designed to refer to Christ, as is frequently urged ; for he had not been mentioned in the whole of the apostle’s preceeding argument ; nor can it refer to *Jesus* in the eighth verse, for this means Joshua, and should be so rendered. The only antecedent to the pronoun is *people*, in the preceding verse, which is also in the singular number. And it

is not true in point of fact, that Christ, after he had finished his work, entered into his rest on the first day of the week ; for this must have been on the day of his crucifixion. When he entered paradise, or forty days after his resurrection, generally supposed to be on Thursday. In short, the whole scope of the apostle's argument, in this chapter, shows that his sole object was to impress upon the Hebrew Christians the necessity of perseverance in order to their final success.

In considering my argument drawn from Ps. iii. 7, 8, you ask, "can you be quite certain that the psalmist, by 'all God's commandments,' meant all his commandments in the decalogue?" To this I reply, that I am fully satisfied that the passage applies to the decalogue, more properly than to any other class of commandments or ordinances then given to men, or known to the world. You object to the application of *kol-pekudaiv*, the word rendered "all his commandments," to the decalogue, and say it will not bear my interpretation. Let us see. The words occurs in Ps. xix. 9, and in its connection, is thus "*the fear* of the Lord." Ps. cxix. 128, "therefore I esteem *all thy precepts* ;" verse 87, "but I forsook not *thy precepts*." Ps. ciii. 18, "and those that remember *his commandments*." And the place under consideration, "*all thy commandments* are sure." In these examples, it is easy to see that the words in italic can refer to no law with so much propriety as to the decalogue, which was held by the author and the whole Jewish nation in the highest estimation, and which is universally admitted to be the standard of morality in every generation. I will just add from Parkhurst's Heb. Lex., under *pakad* ; "when used as a masculine noun plural in regimen,

it signifies charges committed by God to man for his regard and observance." Your criticism on this place has not suggested to me any thing more probably correct.

In perusing your letter of April 8, I find but very little more in support of your preference for the first day than you formerly published, and to which I have replied. It consists chiefly in unauthorized inferences. Whatever reasons you may see, or think you see, from God's beginning his work on the first day, from the resurrection of Christ, the falling of manna, or the descent of the Holy Ghost at pentecost, for the sanctification of this day; it is but human reason, which, in its best state, is fallible and inclined to err. No result of this kind can be equivalent to a divine warrant. After all the learning and ingenuity of the world are exhausted in finding reasons and establishing regulations for the worship of the true God; without a "*thus saith the Lord*," the almighty *Elohim* would say, "Who hath required this at your hand?" "To obey, is better than sacrifice; and to hearken, than the fat of rams." I Sam. xv. 22. The circumstance of king Saul should teach every man, and especially every minister of the Gospel, the danger of leaning to human understanding.

In this letter you intimate that I think that because Christians enjoy the divine presence when assembled on the Sabbath, it is an evidence that they are right in the observance of the day. I have said nothing like this; my remark was designed to show that your reasoning thus in favor of the first day is inconclusive.

Respecting my remarks upon the times of the resurrection and of pentecost, you find it much easier to satirize than to confute them. It is difficult to please

you. If I speak confidently ; I must *learn to write more modestly*. If I would know any thing ; I am then *confining all knowledge to Sabbatarians*. If I do not speak *dogmatically* ; why then I am too *diffident* and *do not venture*, or am in *doubting castle*, or some such place. Now there is no argument to convince in all this. Christian humility does not require me to withhold speaking what I believe to be true in relation to religious duty ; nor will it allow me to be over-positive of what the Scriptures have not plainly asserted. Still I think that you and every other person can, upon reading my remarks upon these points, very easily ascertain what my opinion is. I know not why you should be so much surprised at my not being of your opinion as to the time of pentecost ; since you well know that many good and wise men, who have all the means of ascertaining the truth that either of us have, and whose interest it was to believe as you do, and yet have differed from you as to the day of the week on which pentecost fell. Among others formerly named, you may number *Mr. Barnes*. See his notes on Acts ii. 1. According to him, it is impossible for any man to tell whether it fell on the seventh, or on the first day of the week.

Near the close of this letter, you charge me with saying, in order to avoid the force of your remarks, “ if we could even admit that the day of pentecost in question fell on the first day of the week, the descent of the Holy Spirit on that day was not to honor it as the first day of the week, or as the resurrection-day of Christ, but as the day of pentecost.” Now, as bad as this looks to you, and as much as you are shocked by it, you have no body to blame but yourself ; for I never penned those remarks until now while I copy them from your letter, nor ever thought that an honor upon the feast of pentecost was de-

signed by the descent of the Spirit at this time. My remark you pretend to cite is this, (December 11.) "But, sir I can see no advantage the first day of the week could derive from the feast of pentecost falling upon it ; for it was kept as *pentecost*, and as such only is it mentioned in the Scriptures. If any honor was conferred upon the season by the remarkable out-pouring of the Spirit, it was an honor conferred on this annual feast, and not on the day of the week on which it fell." In all this I have said nothing intimating that I believed an honor was designed to be conferred upon pentecost, or upon any other day either of annual or weekly recurrence ; neither do I believe that God designed any such thing in this gracious gift, but to honor the Gospel of his dear son in the salvation of sinners.

In your following letter, (April 15,) you ask me if I can be serious in saying that your conclusion that the manna began to fall on the first day of the week is an assumption ? Yes Sir, I sincerely believe it is an assumption. By this, I do not mean to say that you cannot count seven either forward, or backward, whether I have sufficient intellect for this, or not.—My opinion in regard to your conclusion has nothing to do with your skill in arithmetic. But you have supposed a number of things relative to the manna, which I do not doubt, looked very probable to you ; and then you seem to proceed upon the principle that a number of probabilities make a certainty. You first think it probable that during the last 150 years that the Israelites were in Egypt, they were in such abject slavery, as not to be allowed time to observe the Sabbath. Then, as they were without records, you think it is reasonable to suppose they had lost the weekly return of the day of rest, or to have been in doubt about it. You then take it for granted that

they had actually lost the time of the week. You then suppose that Moses, being inspired, directed them especially, that on the sixth day they should gather a double quantity ; of this you cannot be certain, as the record given in Exodus which is all we have that can be relied upon, gives not this information. You then assume the fact, that the sixth day on which they gathered a double portion, was the sixth from the first falling of manna, and so termed on this account, rather than as the sixth day of the ancient week : of this you cannot be quite certain. Had the names of the several days of the week now in use, been used by the Israelites in the days of Moses, and he had in the account of the manna used the term *Friday* instead of the sixth day ; how could it have been ascertained from the account he has given, how many days they had gathered manna before Friday come ? Now when it is considered that *the sixth day* was the only term by which the day before the Sabbath was then known, it is evident that it is an assumption, and, in my opinion, a very improbable one, to conclude that the sixth day here was intended as such from the first gathering the manna, rather than as designating its appropriate place in the week by its proper and only name. That none of the Jews observed the Sabbath in Egypt — that they had so lost the knowledge of the Sabbath as to render in necessary that they should be informed, by revelation when it came, and that they were thus informed by the arrangement of the manna, are, in my opinion, all mere conjectures. What *Maimonides* has said of the Jews in Egypt, that they could not serve God as they desired ; and that they did not keep a Sabbath, is but the opinion of a man ; but it implies that they know when the Sabbath came, and would have kept it if they could. The suggestion that the manna

might have fallen some days on the preceding week, with which you have charged me, I have never made. Neither have I, as you assert, *affected* to believe that the Jews observed the Sabbath during their stay in Egypt, and brought both the knowledge and the observance of it with them into the wilderness. I merely said (Nov. 13) that I could not discover the propriety of your conclusion, that the Jews while in Egypt had entirely lost the arrangement of the week. And I stated my reasons for differing from you ; but I did not *affect* this. I really believe it then, and do now ; that your conclusion is erroneous. And least of all, could I affect this to *evade*, what you call *the manifest fact*, that God, by the falling of manna renewed to Israel the knowledge of the true time of the Sabbath. It is difficult to reconcile so many great and palpable misrepresentations of my statements with candid mistake ; and I am very sorry, that, when writing to a Christian brother, I have occasion to correct so many errors of this description.

My remarks in proof that the primitive Christians observed the Sabbath, and which you say “*are weak in the extreme*,” I am willing should be read by those whose prejudices may not prevent their feeling their force. I have no doubt, but that your reply to them resulted from the persuasion that the facts to which I have referred, are capable of producing results in the mind of our readers, similar to what they have produced in mine.

At the close of your letter (March 11) you say, “We know by the example of the apostles, and of the Churches in their times, that they understood Christ to have transferred the positive part, the time of the sacred rest, to the day of his resurrection ; namely, the first day of the week, Acts xx. 7. I Cor. xvi. 2.” This is, in my opinion a very bold asser-

tion. Had you said you believed this, perhaps nobody would have disputed you. But how can you *know* that the apostles understood Christ to have done this? The texts to which you refer cannot give you this information. And why did you not formerly know and believe this? And why is it that such a large portion of professing Christians, who observe the first day of the week, do not believe it? You may say the apostles received this of Christ among other things that are not recorded; but the question returns again,—how could you have ascertained, with such certainty, what the apostles and primitive Churches understood beyond what is imparted by their authorized records? It would not be difficult to show, by Scripture illustrations, the entire uncertainty of those texts you have cited, when properly rendered, so much as mentioning the first day of the week.*

* All that is claimed in Acts xx. 7, and I Cor. xvi. 2, as favoring the sanctity of the first day of the week, is from the import of the phrase *te mia ton sabbaton*, literally *one of the sabbaths*, but rendered in our version “the first day of the week.” This form of expression frequently occurs in the New Testament, where it relates to nouns of different significations. Its proper and scriptural import may be gathered from the following examples: Matt. v. 18, *en mia keraia*, “or one tittle;” verse 19, *mian ton entolon*, “one of these commandments.” Matt. xxvi. 69, *mia ton paidiskon*, “one of the maids.” Luke v. 12, *mia ton poleon*, “a certain city;” verse 17, *mia ton hemeron*, “a certain day;” chap. xx. 1, *en mia ton hemeron*, “on one of those days;” chap. xiii. 10, *mia ton sunagogon*, “one of the synagogues.” A great many other examples might be given, but these are sufficient to show the uniform sense in which this form of phrase is used in the New Testament. And no good reason can be given why *mia ton sabbaton*, in Acts xx. 7, and *mian sabbaton*, in I Cor. xvi. 2, should not be rendered according to the same rules of interpretation by which all these other phrases of the same form have been translated. If the foregoing examples give the true sense of the original, which will not be denied, then in the texts last cited we should render the words under consideration, *on a certain Sabbath*,—*one of those sabbaths*, *one of the sabbaths*, or, what is less elliptical in form, as is expressed in Luke iv. 16, *en te hemera ton sabbaton*, literally, *in the day of the sabbaths*, but properly, in our own idiom, as it is rendered, “on the Sabbath day.” To insist, as

In noticing my extract from the Ecclesiastical History of *Socrates*, you appear surprised that I should quote him for the purpose I have ; namely, to show that in his time, (about the middle of the fourth century,) the Sabbath was generally observed by the Churches. But why should you be surprised at this ? Others, for hundreds of years, have cited him for the same purpose. You admit that he says, that, in a manner, all the Churches throughout the whole world observed the Sabbath. It was for his testimony on this point that I quoted him ; and, having proved this, it matters not what his opinion of the practice was, nor what his object was in recording what he did ; nor is his account of this matter, nor that of *Sozomen* who corroborates it, contradictory, because they state that the Churches generally observed the first day of the week. The testimony of the *fathers* agree that both days were observed ; the Sabbath, in conformity with the fourth commandment, and the first day, as a memorial of the resurrection. But having proved that the early Christians kept the Sabbath in obedience to the fourth commandment ; they have also proved that they did not believe that the commandment was abrogated, or that the sanctity of the seventh day was transferred to the first. In this, *Socrates*, *Sozomen*, *Athenathius*, and *Grotius*, agree. I also cited *Dr. Chambers* as collateral evidence that early Christians observed the Sabbath from the authority

many do, that this phrase, in Acts xx. 7, and other places, is fairly translated *the first day of the week*, is evincing great inattention to its scriptural and true signification ; or, what is more reprehensible, an unwillingness to admit its true import. Indeed, there is much more reason to believe that those passages refer either to a ceremonial, or the weekly Sabbath, rather than to the first day of the week.

The foregoing reference to Matt. xxvi. 69, should have been Mark xiv. 66. The passage in Matt. xxvi. 69, is *mia paideske*, rendered "a damsel."

W. B. M.

of the fourth commandment, which you have denied. I must defer a few further remarks upon this last author to my next.

I remain your sincere friend,
W. B. MAXSON.

LETTER XXVII.

TO THE REV. W. PARKINSON.

Dear Brother,—In my former letter I observed that I had quoted *Dr. Chambers* as corroborating testimony that early Christians observed the seventh day as the Sabbath from the authority of the fourth commandment. You say, you are glad I have referred to him, as he says much in favor of your views of this matter. If he agrees with you in thinking that early Christians observed the first day, he differs from you in regard to their observance of the Sabbath, and it is only by disproving this practice that you can be assisted in the support of your views. But even the statement of *Dr. Chambers* seems not to assist you as much as you imagine. In his article, *Sunday* which you have quoted, he says, “Indeed, some are of opinion that the Lord’s day, mentioned in the Apocalypse is our Sunday, which they will have to have been so early instituted by the apostles. Be this as it will, it is certain a regard was had to this day even in the earliest ages of the Church, as appears from Justin Martyr.” He thus expresses himself as doubtful of the observance of the first day as early as the writing of the Apocalypse, and his “earliest ages of the Church” cannot go farther back than, the time of Justin Martyr, about A. D. 150, for his statement referred to his own

time. In quoting his article *Sabbath*, I conceive you have not done him justice. He says, "The Christians also apply the word Sabbath by extension to the first day of the week, properly called *Sunday*, or the Lord's day, as instituted by the apostles to take place &c." So you see he does not assert that the first day was instituted by the apostles, but that the Christians applied the term Sabbath to it, as supposing it was instituted by them.

Under date of April 22, in remarking upon my saying I had no particular interest as to the time of our Lord's resurrection (Dec. 4) you construe me as meaning that it is consistent with my interest to obscure the scriptural evidence that it occurred upon the first day. But, Sir, I have there explained what I meant by *interest* and *consistency*. It is every man's interest to be consistent, even in matters of small importance, and nominal interest at least, in being of the same mind with his fellow-christians on every religious topic; but the interest I have in knowing the precise time of our Lord's resurrection is, in my opinion, of small moment; as no duty is determined by such knowledge. It is sufficient for me to know that he has risen according to the Scriptures; "and become the first fruits of them that slept." Nor have I any interest in obscuring any evidence the Scriptures afford on this subject. And I say again, that I have no objections to its having occurred on the first day of the week; but the Scriptures do not contain one syllable, to show that the day of his resurrection was, or should be regarded as the Christian Sabbath. I well know, as you say, that the belief that Christ rose on the first day, is the principal reason for most, and to some, the only reason for observing it; but Sir, that I also know that many Sabbatarians avow, that if they were convinced that Christ rose on that day, they would ob-

serve it, as you assert, I positively deny. If there are such persons among Sabbatarians, I am ignorant of it; nor did I ever know of such a case; but I do know of many substantial members of our Churches, who avow the belief that Christ rose on the first day; and that this belief, by no means, affects their views of the observance of the Sabbath. On this point I am willing every person shall enjoy his own opinion.

Respecting your illustrations of Matt. xxviii. 1.—Dan. ix. 27, and your reasons for observing the day of rest at midnight, with noting a few things, I will leave for the reader to settle his own opinion as to their accuracy. 1. To evade the evidence I adduced that the first visit of the two Marys to the sepulchre was in the evening of the Sabbath, you state that *opse* signifies *after* and in Matt. xxviii. 1, *a good while after*; but this sense is sustained by no better authority than licentious heathen writers, who took the liberty of giving words an unlimited sense, and often very wide from their etymological meaning. The instances you cite from the fabulous *Philostratus* are not of sufficient weight to settle the sense of a word against the divinely authorized use of it in the N. Testament.—Apply your sense of *opse* to Mark xi. 19, or xiii. 35, where the word occurs, and substitute it for the true reading, *evening*; and what will you make of it? In the New Testament, *opse* and its derivatives have the sense of *evening*. 2. I have already cited instances sufficient to show that *Sabbaton*, plu. gen. is frequently used for *Sabbath*—*a single Sabbath day*, as the word in its first occurrence in Matt. xxviii. 1, unquestionably means, and as it is rendered. 3. Settling the sense of *opse* determines the meaning of *epiphoskouse* and as you have admitted that it will equally apply to the evening and morning twilight; so we see, according to the testimony I formerly adduced on this

passage, it signifies the same as it does in Luke xxiii. 54, *to draw on or approach*. 4. You must know that first is not the literal sense of *mia*, the feminine of *heis, one*. 5. You insist upon it that the reason St. John had for calling the *passover* Sabbath a high [great] day, chap. xix. 31, was that this and the weekly Sabbath happened this year on the same day. But aside from this concurrence, according to *Eusebius*, the passover was denominated, *the great Sabbath*. In his *Eccl. Hist.* b. ii. c. 17, in speaking of the passover week, he calls it the *great festival*: and in b. iv. c. 15, he says of Polycarp in quoting an ancient letter of his Church, that he was seized and taken to the city on a *great Sabbath*. Cruse, his translator, remarks that the Greek fathers called the passion week, the *great week*, and that the great Sabbath was the feast of *unleavened bread* which immediately preceded [followed] the passover; and cites, *Beverage Can. Apost.* 6. By your own statements, the first meeting of Christ with his disciples after his return from *Emmaus*, was not probably on the first, but the second day of the week; as you admit that the sacred day closed at sunset, and that it was after night-fall when he made his appearance among his disciples. It is useless, therefore, for you to talk of this meeting being on the first day of the week. To what part of the next week will you bring the next meeting, which was after eight days from this evening? John xx. 26. The notion of a *chasm* of about six hours between the close of the Sabbath and the beginning of the first day, together with the reasons you assign for beginning the sacred day at midnight, are only such as are dictated by a desire to accommodate duty to convenience.

In your letter of April 29, when referring to your former arguments in favor of Christ having ate his last passover with his disciples a day before the legal

time, you complain that I have not noticed your remarks upon Mark xiv. 12, and Luke xxii. 7. I think they are sufficiently noticed in my letter of Dec. 11, to which I refer you. While on this subject, you charge me with great injustice to Dr. Clarke in my quotation from him by suppressing his connection. However, I am not aware that I have mis-stated his views. To show that I have fairly quoted him, I will give a brief outline of his connection. At the end of Matt. xxvi. chap. ; in giving the opinion of Dr. Cudworth, relative to our Lord's last Passover, and who, he says, of all others has handled the subject the best. After stating that about our Saviour's time, the Jewish Rabbins and the ancient Jews, often solemnized, as well the *passover* as the other feasts upon the *ferias* [holidays] next *before* and *after* the Sabbath. And as they reckoned the new moon not according to astronomical exactness ; but according to the moons appearance ; the Senate sat all the 30th day of every month, to receive and examine witnesses who would testify that they had seen the new moon. When this was done, they proclaimed, "*it is sanctified.*" But if no witnesses come in the course of the day, they decreed the one and thirteenth day to be the calends, of first day of the month. But if before the end of the month, witnesses from far should testify that they had seen the new moon in its due time, the Senate was bound to alter the beginning of the month and make it a day sooner.— But as they were unwilling to be at the trouble of a second consecration, they received reluctantly these latter witnesses, and finally made a statute "that whatever time the Senate should conclude on for the calends of the month, though it were certain they were in the wrong ; yet all were bound to order their feasts according to it." This Dr. Cudworth sup-

poses actually took place in the time our Lord, and as it was not likely that Christ would submit to this perversion of the original custom ; and that following the true appearance of the moon, confirmed by sufficient witnesses, he and his disciples ate the passover on that day ; but the Jews following the pertinacious decree of the Sanhedrin, did not eat it till the day following." That Dr. Cudworth shows from *Epiphanius* that there was a tumult about the passover that year—That what was the real paschal day to our Lord, his disciples, and the pious Jews who adopted the true phesis was only the preparation to others who acted on the decree of the Senate. That the *Karaites* and even the Rabbins grant that when the case is doubtful, the passover should be celebrated with the same solemnity two days together. In the foregoing synopsis of the opinion of *Cudworth* and *Clarke*, a difference of twenty-four hours is allowed between the time when Christ and his disciples ate their passover, and that when the other Jews ate theirs. Dr. Clarke, in order to bring both these seasons within the limits of the same day, lengthen it to thirty hours ; for he says the Jews began their day at sunset, we at midnight." This is really cutting the knot. Of Godwin's "*Moses and Aaron*" I can say nothing, not having read it, but by what you have cited it would seem that Christ and Jews ate the the passover at the same hour on the 14th day of month which was the legal time : the following day—the day of the crucifixion, according to this, was legally the first day of unleavened bread from which they were to count for the feast of pentecost ; which is against its happening upon the first day of week.

I dislike to be continually complaining of unfairness in your references to my letters ; but I find too much occasion for it. In your remarks upon my

citations from *Ignatius*, you intimate that I charge the interpolations of which I complained upon papalizers. I have said nothing intimating who I suppose had made them. What I cited from him relative to the observance of the Sabbath, is no more than what appears to have been practised by Christians generally long since his time. It is very unlikely that any of them who observed the first day, would have expunged from any of his epistles what some of them say in favor of the practice. I should therefore infer from the fact that some copies of his epistles to the *Magnesians* and *Trallians* are said to recommend the observance of the first day, while others, (acknowledged to be genuine,) are without any thing of the kind, that those originally written had nothing of it in them. I have no complaint against the history of *Eusebius*, otherwise than that the whole of it shows his strong partiality for the usages of the Romish Church. In regard to your quotations from him, it is proper to state that the whole of the chapter from which they are taken relates to the annual observance of the passover, and not to the weekly observance of the first day of the week. Those synods which were held upon this subject, were only to settle the particular day upon which this annual festival should close. Those which were so generally held at this time, (about A. D. 200,) agreed that this solemnity, which had been from the first held in memory of Christ's passion, and answering, as to the time of its commencement and duration, to the Jewish passover, should close only on the first day of the week. But, in the following chapter of *Eusebius*, we have the protest of all the bishops of Asia against what they considered an oppressive usurpation of the western bishops. According to *Polycrates*, who wrote to *Victor*, bishop of Rome, on the subject, the

Christians in Asia had never had any respect for the first day of the week in holding this feast. He states that John, who leaned on the bosom of our Lord, Philip and his virgin daughters, Throseas, Segaris, Papirius, Melito, all bishops, and, in a word, all the Churches in Asia, observed the fourteenth day for the passover, according to the Gospel; deviating in nothing, but always observing the day when the people threw away the leaven. Upon the refusal of the Asiatic Churches to comply with the decree of those *popish* synods, Victor endeavored to excommunicate all the Churches of Asia, together with their neighboring Churches, as heterodox. And we learn from what *Irenaus* said to *Victor*, namely, that many of former pastors, even of the Church of Rome, did not observe this feast; and, therefore, that those especially who urged its being kept on the first day of the week, were innovators. Hence the testimony of Eusebius does not appear to prove what you imagine it does; viz., that the Christians of that time universally agreed that Christ rose on the first day; for all the Churches of Asia and their neighbors refused to comply with the decree of the western bishops, in celebrating the mystery of the resurrection on this day. We also see that the Asiatic Churches that strictly followed the apostolic custom, were so far from viewing it the most holy of all days, that they appear to have had no regard for it. The above also throws some light upon the manner in which the observance of the first day came into general use. I have no hesitation in believing that, from the custom of observing the Jewish passover, the converted Jews continued to observe the same season; not to commemorate their deliverance from Egypt, but the Saviour's death and resurrection, which occurred during the passover week, and hence called the *passion week*.

But this was not done by all ; some of the early bishops of Rome not only omitted it entirely, but forbid their brethren to regard it. It was eventually adopted at Rome and by the western Churches, but not as it was observed in Palestine and other parts of Asia. They closed this annual festival on the first day of the week, making it, of course, a great convocation day. It seems to have been a voluntary thing in the Churches ; for *Irenæus* stated “that some thought they ought to fast only one day, some two, some more days ; some computed their day to consist of forty hours, night and day, and this diversity existed among those that observed it.” At length, the western bishops who were favorable to the supremacy of the Church of Rome, with Victor at their head, made this effort by calling together synods of bishops in various places, who decreed that this annual festival should close only on the first day of the week. They thus succeeded in securing the annual observance of this day ; and, finally, its weekly observance, as far as the influence of Rome extended. But it was regarded as a memorial of the resurrection, and not as a substitute for the weekly Sabbath.

In referring to my letter of February 27, 1835, you have objected to my conclusion that, as the Sabbath was instituted before the fall, it did not originate in the grace of God to sinners, and, therefore, could not be affected by the Gospel. To this you say, that, if I believe that God’s purpose of grace in Christ was before the creation of the world, my remark is idle. I do not see how my belief in the divine purpose to save sinners, bears against the reasonableness of my conclusion. His purpose of grace resulted from the certain foreknowledge of the fall ; but it would be absurd to say that God anticipated the fall in instituting the Sabbath, and then assign,

as the only reason for the institution, that he had rested on the seventh day from all his work. Whether the Sabbath was a symbol of a higher state of felicity for innocent man than was enjoyed in Eden, or whether he would have been exalted to it, I pretend not to know ; but it will not be denied that it is a type of heavenly rest for redeemed sinners, Heb. iv. 9 ; and, as such, that its typical designs will not be fully accomplished until the last redeemed sinner of all Adam's numerous family shall enter into that rest.

As to your feelings in regard to Jewish rites, you are certainly the best judge ; but, from your general manner of expressing yourself when any thing you conceive to be Jewish is the subject of remark, it is evident you have not been under the influence of feelings the most complacent either towards the things themselves, or those who adhere to them. Upon this account only can I charitably account for your many deviations from courtesy in our discussion. I know not what but this could have betrayed you into your hasty—condemnatory remarks upon the act of St. Paul, when, in the temple, he performed a rite according to Jewish usage, Acts xxi. 20—26. (Letter I, January 30, 1835.) As a Jewish practice you view the observance of the seventh day ; hence it is to you, as were the Hebrews to the Egyptians, *an abomination*, Gen. xliii. 32 ; and you seem less disturbed and anxious in regard to those who believe there is no Sabbath, than to those who observe the seventh day. And your remarks in the paragraph now under consideration, indicate that you have no common-place feelings for Jewish rites. In this place you say of Jewish rites, “ continued under the same and other names, I *cannot*, I *must not* endure them ; for, so continued, they are abhorred of God, Is. lxvi,

3. And the apostle calls them weak and beggarly elements; and speaks very reproachfully of judaizing teachers, calling them *dogs* and *evil-workers*, such as would *trouble* the Church, and *prevent* the Gospel; nay, said of them, ‘I would that they were even *cut off*,’ at least from the Church, if not from the earth.” What but strong feelings could have dictated the selection of such *strong* language to express them? However, I am glad if I have been mistaken on this point. There has been no difference between us excepting in the observance of the seventh day to which your remarks and Scripture references could be designed to apply; otherwise, they are irrelevant. Now, in respect to the remarks and Scripture reference I have just cited from your last letter, can you sincerely believe they are applicable to those whose only objectionable practice is the observance of the Sabbath which God has sanctified? Surely the affectionate Paul, who had never departed either in doctrine or practice from this observance, could never have expressed himself thus against James, and John, and Peter, and his fellow laborers in the Gospel, and the many *myriads* of Hebrew Christians who, you must know, were then in the observance of the seventh day. If this be not the thing you mean to oppose, you “fight as one who beateth the air;” but I must view this practice as a Jewish rite before I can feel the force of your opposition to it.

As to your reference to Josephus, (b. 7. c. 8. sec. 5.) Admitting that, by *every eighth day*, he intended the beginning of every week, still it is not equivalent to the phrase “*after eight days*,” John xx. 26, the text you designed to illustrate. Neither is “about an eight days,” Luke ix. 28, the same in its signification. The article *an*, in this place, should not have been used, for you know the Greek language has no

indefinite article ; and, in this place, it ought not to be understood, as it alters the sense of the phrase, making it a singular noun by compounding the terms ; whereas they should be preserved separate, as they are in the original. Besides this, the insertion of the article has the effect to impress the reader with the idea that there was an established cycle of this number of days, or one that was usually styled thus ; and that the Holy Spirit authorized this appellation for a week of seven days. For these reasons, I think the article should be omitted. In regard to the text had in view in these remarks, viz., John xx. 26, its signification must be determined by the sense of the preposition *meta*, which in this place governs an accusative, and most properly signifies *after*, and therefore has no equivalent in either of the texts above noticed.

In again referring to what you call my "strange allegation, that Brown and Lightfoot assign the ascension gift of the Holy Ghost to the seventh day," you seem intent upon misunderstanding me. I have never intimated that I supposed that either of them thought that the Holy Ghost descended on the seventh day. By referring to my first letter, you will see that my remark was made in reply to your confident assertion that *pentecost*, the year our Lord was crucified, was on the first day of the week. I then observed that writers differed in this matter. *Burnside* supposed it was on the sixth or seventh day, and *Brown* and *Lightfoot* admit that it fell on the seventh day. At this you appear greatly surprised, and, under date of January 30th, 1835, severely censuring me, you firmly denied it. In my letter of October 16th, in order to satisfy you and sustain my remark, I furnished you with extracts from Dr. Brown, with his references to Dr. Lightfoot, for confirmation. And

now you charge me with designing to impose upon my readers and persuading them to believe what I know to be false. I have no "railing accusation" to bring against you in reply ; but, desiring to have this matter understood, and satisfy you, if possible, that I have been *honest*, if not correct, in this affair, I beg leave to give you a part of the extract again—it runs thus : "When treating of the passover, we noticed that the paschal lamb was eaten on Thursday ; that Friday, when our Lord was crucified, was the first day of passover week ; and that Saturday the first fruits were offered up. Consequently, the fiftieth day after, or pentecost, would fall on a Saturday, after the sunset of which, or on the beginning of the Christian Sabbath, the Holy Ghost probably descended." Now, who that can read English can be so stupid as not to see that he supposed pentecost fell on Saturday ? or that Saturday and the seventh day are not the same ? As to his opinion of the time when the Holy Spirit descended, (in regard to which my remark was not made,) he does indeed say it was probably after sunset on Saturday, and consequently "on the beginning of the Christian Sabbath," or the first day, as he believed this day began at sunset on the seventh day ; but, according to your opinion of the beginning of it, Dr. B. must suppose this miraculous gift was bestowed neither on the seventh nor the first day, but during that *chasm* from sunset to midnight which you think occurred between the two days. In your last letter you say, "you are glad I could defend my unhappy assertion so well." I am glad I have so much truth to defend it with.

The reasons you give for calling the seventh day the *Jewish Sabbath*, do not appear to me to be very solid ; especially as it is generally received as a term of reproach. Although the Jews and such as were

proselyted to their religion were the only people that observed the seventh day scripturally, yet we have seen that the whole Gentile world was under moral obligation to keep it. The seventh day, therefore, divested of its ceremonial peculiarities, is not, in point of fact, and never has been the Jewish Sabbath. Your proving that the word *Sabbath* was never used in the Scripture till the time the manna was given, is no more than every other person has proved who has read from Gen. ii. to Ex. xvi. But though this is true in regard to our version, you know that in the Hebrew of Gen. ii. 3, as a verb, *shabbath*, "*he rested*," [sabbatized] occurs, which is the very root itself from which *Shabbath*, as a noun, is derived. The omission of this word, as a noun, cannot affect the question whether the seventh day is the Jewish Sabbath. You, as well as every other reasonable man, must admit that there was a Sabbath, and that it was the seventh day ; and none can deny that there was some word by which it was known—but names are but words, and do not affect the nature of the things which are known by them. Again,—although I admit that the first day was observed as a memorial of the resurrection long before there was a *pope* or *papists* ; yet it was through the usurpation and influence of those who were favorable to the Romish supremacy, that cherished its observance while a nursling, and that finally put it in the place of the Sabbath, as will appear to all who carefully and candidly examine the subject. The Catholics themselves claim to have done this and urge it as an objection against protestanism.* In short, the first day is, in

* The Rev. Samuel B. Smith, formerly a priest of the Church of Rome, says, "Rome affirms that the Church has all power through its ministers to alter or amend the divine commandment, according to the exigencies of the case ; to appoint a day and make it holy, or to make the day common and secular."

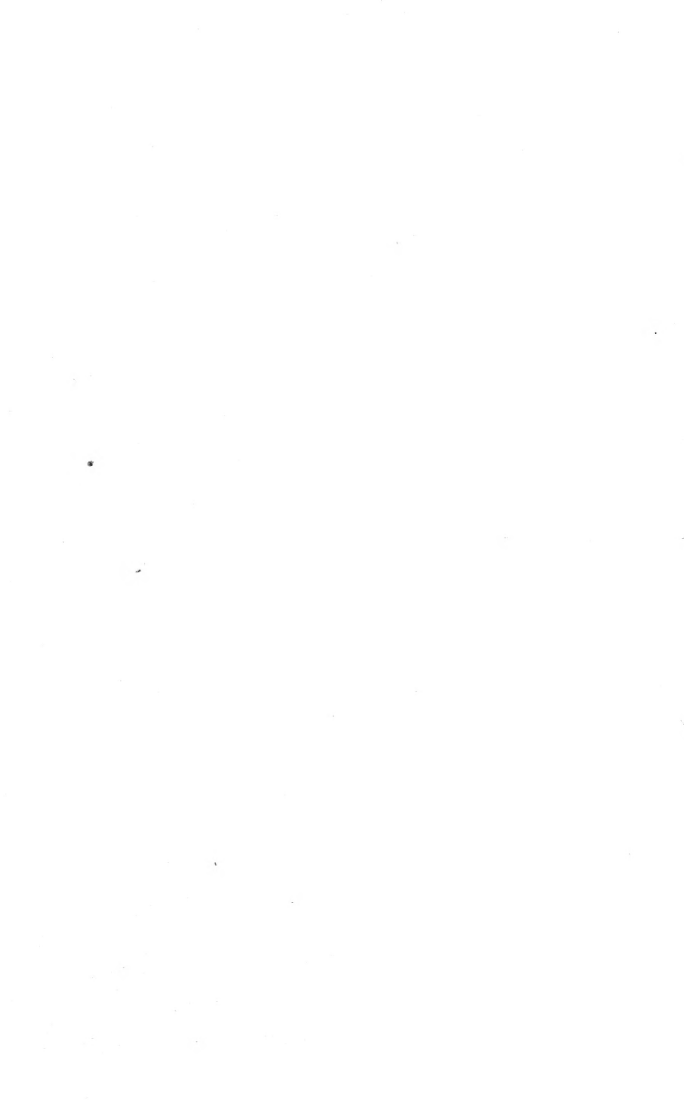
point of fact, the papal Sabbath, so far as its being put in the place of the Sabbath by papists can make it so. But the law of Christian kindness forbids a *Sabbath-keeper* reproaching a fellow Christian by unnecessarily using against him this offensive appellation to the day he observes.

The passage cited from Calvin, may be found in *Christian Institutes*, ch. 9. He speaks very nearly like this : "It was not without good reasons that the the old fathers put in the place of the Sabbath the day called Sunday." He does not suppose there is a divine appointment for any particular day, but he says the old fathers made the change. I wish also to correct your mistaking *Moreri* for *Morer*, a rector of the Church of England.

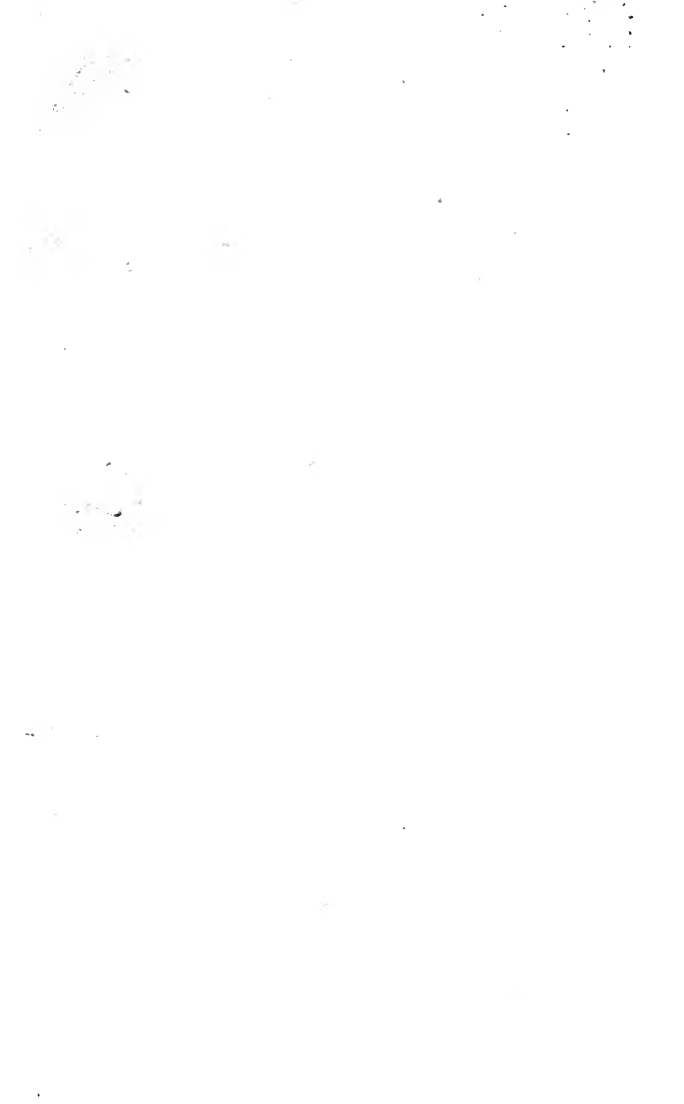
Having now performed the duty which your last series of letters imposed upon me, I shall close my communications to you on this subject. I am sorry to have had occasion so frequently to complain of unfairness in construing my remarks. I, however, assure you I have no unkind feelings towards you or any of my brethren who differ from me on the subject of this discussion. Should you notice the preceding letters so far as to read them ; be pleased to ascribe to my weakness and ignorance, rather than to a disposition to err, whatever you may disapprove.

I now bid you adieu, and repeat my former invocation of God's blessing upon you, in hope of meeting you where the wicked cease from troubling, and the weary are at rest.

W. B. MAXSON, Pastor of the Seventh
Day Baptist Ch., Piscataway, N. J.









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